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The welfare of America's children will be immeasurably improved by a national system of family allowances similar to those existing today in some 44 other countries.

FAMILY ALLOWANCES: U.S. PLAN

Financial Aid for Dependent Children

FRANCIS J. CORLEY, S.J.

THIS STUDY OF family allowances briefly discusses the following questions: 1. the meaning of the term, 2. systems in force in other countries throughout the world, 3. the social and economic basis of the need for family allowances in the United States, 4. the extent of the need, 5. some savings on expenditures in other social security programs contingent upon introduction of family allowances and 6. a tentative outline of a system of family allowances for this country.

As a definition of family allowances, this may be useful: they are "supplemental incomes distributed to parents by either government or private funds for the support of growing children."¹

Since 1920, when the first comprehensive family allowances law was passed in Australia, the idea spread throughout most of the civilized world until in 1945 the people of some 45 nations, including even the United States, had established more or less complete programs of family assistance.

U.S. Children's Aid

Our American programs are extremely limited. A small number of public-school systems provide family allowances for their male teachers with dependent children. Veterans of World War II will recall that enlisted men received additional income to help them

support their wives and children.² The following table shows the amounts made available for the wife and children:

TABLE 1.—DEPENDENCY BENEFITS FOR THE WIVES AND DEPENDENTS OF ENLISTED PERSONNEL IN MILITARY SERVICE, UNITED STATES, 1944-1946.

Persons receiving allowance	Monthly amount
Wife	\$50.00
First child	30.00
Each additional child	20.00
Child, no wife	42.00
Each additional child	20.00

Some Children Excluded

Part of the sum paid to each family (generally \$22) was deducted from the soldier's pay check. The remainder of the full amount due the family as dependency benefits was contributed by the government out of general funds. In June, 1945, there were more than four million dependency benefits accounts, involving more than 6.5 million dependents.³

This system, as was noted above, was extremely limited and, since it was instituted only because of the low wages paid to enlisted military personnel, was a temporary measure. Our present dependency-benefits gives aid only for the first child.

² The best account of the Dependency Benefits system is contained in Office of Dependency Benefits, *Second Annual Report, 1944*, Newark, N. J., 1944, pp. 64-71.

³ Office of Dependency Benefits, *Fourth Annual Report, 1946*, Newark, N. J., 1946, p. 24.

¹ Francis J. Corley, S.J., *Family Allowances*, Institute of Social Order, St. Louis, Mo., 1947, p. 11. This out-of-print booklet is being brought up to date for republication.

Many of the private family allowances systems in other countries and some of the so-called national systems⁴ are also limited in coverage. Perhaps the most extreme of these is the program set up in Brazil by the national government there. Family allowances are paid exclusively to families with eight or more children and only if the income of the principal bread-winner is less than twice the legal minimum wage for the locality in which he resides!

In three countries of the world, Canada,⁵ New Zealand and Sweden, family allowances are available for all children under sixteen years of age. In five countries, Australia, France,⁶

Ireland and the United Kingdom,⁷ allowances are paid to all families with two or more children; and in the Soviet Union, to families with four or more.

Altogether, there are 26 countries whose programs were established by the national governments and nineteen with voluntary, private systems. Aside from the countries already explicitly mentioned, benefits in general are given only to families of employed workers or to those who participate in social insurance programs.

Amounts Vary

There is an equally wide range in the size of the contributions given for family support. It must be remembered that both the standard of living and the cost of maintaining that standard will differ considerably from country to country. Hence, it is quite possible that grants of quite different sizes might make available to families receiving them roughly similar levels of living. Thus, the Brazilian grant of 12½ cruzeiros (68c) monthly for each child might mean as much to families receiving them as the much larger grants in Czechoslovakia, which increase on a scale averaging 325 crowns (\$6.50) monthly. Similarly, Italy's contribution to family support, which varies from 1,014 to 1,512 lire (\$1.60 to \$2.42) monthly for each child could, quite possibly, be equal in value to Luxembourg's 250 francs (\$5.00) or New Zealand's 40 shillings (\$5.60).

nouveau régime d'allocations familiales," *Revue des Allocations Familiales*, 16 (December, 1951) 5-19 and Paul Léon, "Sérénité en Allocations Familiales," *Bulletin Social des Industriels*, 24 (February, 1952) 95-99.

⁴ The most comprehensive post-war survey of family allowances systems established and supported by national governments is "Family Allowances Schemes in 1947," *International Labour Review*, 57 (April and May, 1948) 315-33 and 456-77. See also Francis J. Corley, S.J., "Some Family Allowance Laws," *I.S.O. Bulletin*, 3 (December, 1945) 5-6, 32. For supplementary information on some of these national systems, see International Social Security Association, *Ninth General Meeting, Rome, 3 to 8 October 1949*, International Labour Office, Geneva, 1950, Part II, "Texts of the Reports submitted to the General Meeting and National Monographs," pp. 15-318.

⁵ A careful summary of the Canadian system's procedures and disbursements will be found in Hubert C. Callaghan, S.J., *The Family Allowance Procedure*, Catholic University Press, Washington, D. C., 1947, pp. 136-50. See also the author's "Canadian Family Allowances," *I.S.O. Bulletin*, 4 (October, 1946) 14-17; Ralph A. Lassance, S.J., "Canada Provides for Her Children," *SOCIAL ORDER*, 2 (February, 1952) 67-74 and Edward E. Schwartz, "Some Observations on the Canadian Family Allowances Program," *Social Service Review*, 20 (December, 1946) 451-73.

⁶ Callaghan, *op. cit.*, pp. 1-62. Jean Pinte, *Les allocations familiales*, Sirey, Paris, 1935, 286 pp. For current discussion of France and especially the colonies, see M. Cagé, "Une réforme qui presse: Les allocations familiales," *Revue de l'Action Populaire*, 7 (May, 1952) 368-78. For discussion of proposed revisions of the Belgian system: R. Latin, "Esquisse d'un

⁷ Callaghan, *op. cit.*, pp. 109-35; Sir William Beveridge, *Social Insurance and Allied Services*, Macmillan, New York, 1942, 229 pp.; *id.*, *Six Aspects of Family Allowances*, Family Endowment Society, London, 1927; Eleanor F. Rathbone, *The Case for Family Allowances*, Penguin Books, New York, 1940, 118 pp.; Francis J. Corley, S.J., "The British Family Al-

Moreover, since the material standard of living in the United States is much higher than in any other country, it will not be surprising that some grants may seem to involve relatively trifling sums. But it would hardly be true that they are trifling to their recipients. Among the highest grants would be Rumania's, 1,000 lei (\$6.67) monthly for each child, and Canada's, which range from \$2.00 to \$8.00. Among the lowest would be Brazil's, already mentioned, and Syria's grants of four to twelve Syrian pounds (\$1.11 to \$3.33) monthly.

Private Programs

In many other countries limited systems have been established under which employers contribute to joint funds from which employees with larger-than-average families receive additional assistance in meeting the costs of raising their children.⁸ Private schemes of this kind are much older and more widespread than programs set up by national governments. In the eighteenth century the Methodist church in England established equalization funds to aid its ministers in supporting their large families; similar plans were subsequently developed in the Presbyterian and Anglican churches. Private programs spread rapidly through industrial areas of France and Belgium during the

twenties of this century and led to legislation which made such programs universal and obligatory.

In the United States, aside from the Dependency Benefits program in force during World War II and the program set up after the outbreak of hostilities in Korea,⁹ family allowances have not been widespread. At one time or another provisions have been in force in more than 75 communities contributing assistance to fathers of large families who are teachers in public-school systems,¹⁰ and some church groups have instituted systems similar to those in force in England. Rockhurst College in Kansas City, Mo., established a modest program for members of its faculty who are fathers of large families, and the example of one industrial concern has been cited.¹¹

There has, however, been considerable agitation for some kind of family allowances program.¹² Dependency

lowances Act," *I.S.O. Bulletin*, 4 (March, 1946) 7-8, 22.

⁸ The most complete surveys of family allowances systems, both national and private, published in the United States are U. S. Department of Labor, *Family Allowances in Various Countries*, Bureau of Labor Statistics, Bulletin No. 754, Government Printing Office, Washington, D. C., 1943; *Mid-War Developments in Civilian Family Allowances*, Bureau of Labor Statistics, Bulletin No. 803, Government Printing Office, Washington, D. C., 1944 and *Family Allowances in Various Countries, 1944-45*, Bureau of Labor Statistics, Bulletin No. 853, Government Printing Office, Washington, D. C., 1945. A good discussion of private systems is L. Alvin, "A la recherche d'un système mutualiste d'allocations familiales," *Droit Social*, 1 (July-August, 1949) 255-63.

⁹ See SOCIAL ORDER, 3 O.S. (October, 1950) 375-76.

¹⁰ Corley, *Family Allowances*, pp. 25-26.

¹¹ Edgar Schmiedeler, O.S.B., *Family Allowances*, Family Life Bureau, Washington, D. C., n.d., p. 10.

¹² Works advocating a family allowances program for the United States are numerous. Noteworthy are Paul H. Douglas, *Wages and the Family*, University of Chicago Press, 1925; *id.*, "The Family Allowance System as a Protector of Children," *Annals of the American Academy of Political and Social Science*, 121 (September, 1925) 16-25; F. E. Andrews, "What Price Children," *Atlantic Monthly*, 172 (November, 1943) 94-99; *id.*, "How about Family Allowances?" *Parents Magazine*, 19 (June, 1944) 26-27; Robert E. and Frances I. Delany, "Family Allowances," *America*, 75 (July 20, 1946) 35 ff.; H. Maslow, "Family Security for America," *Commonweal*, 30 (June 16, 1939) 209-11; Edgar Schmiedeler, O.S.B., "Family Allowances for the U.S.A.?" *Homiletic and Pastoral Review*, 45 (September, 1945) 1-7; Mary T. Waggaman, "Whys and Wherefores of Family Allowances," *America*, (March 20, 1948) 679-81; John C. Cort, "Wages and Big-Family Men," *Commonweal*, 53 (March 20, 1951) 614-16. More complete bibliographies will be found in Corley, *op. cit.*, pp. 39-40 and Callaghan, *op. cit.*, pp. 238-51.

benefits for children of servicemen are the only formal system of family allowances established by the Federal government, but the problem of support for dependents has been recognized in other ways. The most obvious of these actions in favor of families is the deductions permitted in calculating income taxes. While this device gives relatively little economic relief to families, especially in the lower income brackets,¹³ it is a recognition on the part of the Federal government of the financial burden involved in rearing children.

Some Recognition

Under state and Federal systems of workmen's disability and unemployment compensation differentials have been set up in some areas by which further assistance is given to families of deceased or disabled or unemployed breadwinners. Thus, additional benefits for the support of dependents are given in death cases under provisions of 33 state and territorial jurisdictions and to two groups (civil employees and longshoremen) pensioned by the Federal government. Twelve states have similar provisions in cases involving permanent total disability; nine states, in cases of permanent partial disability; thirteen states and one group of Federally-pensioned beneficiaries (civil employees) have such provisions for temporary total disability.¹⁴ Eleven states pay

additional amounts in favor of dependents as unemployment compensation.¹⁵

While each of these measures is of value to those who benefit under them, none of them attacks the basic problem of families with incomes inadequate for needs. That is the job of family allowances.

Basis of Need

Repeatedly American social leaders have pointed out the acute problem that confronts parents in raising their children. In 1938 Abraham Epstein deplored the continued delay in setting to work upon an adequate family allowances system. He said:

The value of a system of family allowances cannot be questioned. No one can deny the injustice now imposed upon parents who have to raise a large family on wages which are frequently insufficient for the parents, let alone the children.

The adoption of family allowances would prove beneficial from every point of view. It would relieve much of the anxiety and poverty which now confront many parents. It would bring about great efficiency and reduce labor turnover. It would distribute among all employers the burden of relief which a few humane employers now carry on account of the larger family needs of some of their workers. From the point of view of society, it is the surest and cheapest way of promoting health and raising the standard of the race, both physically and morally. It is the easiest way of preventing the stunted growth of children and is the least expensive method of reducing infant mortality.¹⁶

The fairly rapid spread of family allowances (45 countries in about thirty

¹³In the 1952 income-tax returns, heads of families received no tax relief whatever for children if their incomes were less than \$1,350 (since exemptions for husband and wife absolved them of all tax liability for incomes below that amount). For incomes between \$1,350 and \$2,000, they received tax relief in favor of the first child only (however many they might have). For those with incomes between \$2,000 and \$2,675 only two children were recognized for deductions; between \$2,675 and \$3,350, only three; from \$3,350 and \$4,000, four; from \$4,000 and \$4,650, five. On this subject, see Francis J. Corley, S.J., "Taxes and Family Allowances," *SOCIAL ORDER*, 2 o.s. (October, 1949) 361-65.

¹⁴U. S. Department of Labor, *State Work-*

men's Compensation Laws, Bureau of Labor Standards, 1953, 11 pp. (Processed.) Similar provisions exist in the unemployment-compensation provisions of eleven states. U. S. Department of Labor, *Public Social Security Programs in the United States*, 1949-50, Bureau of Labor Statistics, Bulletin No. 982, Government Printing Office, Washington, D. C., 1950, p. 10.

¹⁵U. S. Department of Labor, *Public Social Security Programs in the United States*, 1949-50, Bureau of Labor Statistics, Bulletin No. 982, Government Printing Office, Washington, D. C., 1950, p. 10.

¹⁶Abraham Epstein, *Insecurity—A Challenge to America*, National Resources Planning Board, Washington, D. C., 1938, p. 26.

years) has been the inevitable response to a serious problem. We can see the problem by a glance at our American society.

Our American free-enterprise economy is a good system; it is the most productive in the world, and it has provided the highest material standard of living man has ever known.

But it is not perfect, and we are dealing with one of its built-in defects when we discuss the problem which family allowances attempt to remedy. The defect is the wage system.

The wage system, by which the economy reimburses economic contribution and carries out a relatively adequate distribution of resources, is a powerful method of maintaining productive effort. But wages are more closely related to economic contribution of workers than to any consideration of their economic need. While in most cases there would be no serious disadvantages in this fact, a uniform wage rate does pose problems for some workers, especially those with a somewhat large number of dependents. This can perhaps best be illustrated by an example.

Three Men

Let's take the case of three men working side by side as assemblers in an airplane factory. Each puts in forty hours of work a week at a standard wage rate of \$1.78 an hour, so that his wages at the end of a normal week amount to \$71.20. Obviously such a standard rate is a simplification of economic realities, since it prescinds from differences in skill, efficiency and application. It rewards the three workers equally as though they had produced an equal amount of equally valuable goods, even though there may be considerable differences in the worth of their individual contributions. But these questions need not concern us. People generally are pretty well satisfied with the wage system, and by and large it is an effective instrument for the job

it is supposed to do. Besides, we are interested in another problem.

Suppose one of those men is unmarried and has no dependents. However difficult a time he may have making ends meet at his personal standard of living, it still remains true that his entire take-home pay can be used for his own needs.

Let's imagine that the second worker is married but has no children. His \$71.20 must support two persons.

The third worker in our example is married and has five children. His weekly wage of \$71.20 must be stretched out to provide for the needs of seven.¹⁷ And that, as anyone knows today, is a tough job.

The disparity is made even greater if the second worker's wife is employed and supporting herself.

Fill the Gap

Pointing out this inescapable defect of a wage system does not at all mean advocating the system's abolition. On the contrary, it must be retained. But it is imperative that we stop ignoring the personal and social harm that results every day from the serious imbalances between wages and needs. While retaining the wage system, we must get at the job of counteracting its defects by supplementary incomes.

As a matter of fact, the actual situation in the United States is worse than the situation described in the example above. As a group, the breadwinners of large families in this country do not have even the same amount of income as those with fewer children. They have less! A recent report issued by the Bureau of the Census pointed out that the larger the family, the smaller the median income of that group:

Among younger families (i.e., those having preschool children), those with larger numbers of young children tended to have lower incomes . . . there was a consistent decline in family income from \$3,800 for families having no children

¹⁷Corley, *Family Allowances*, pp. 7-9, Lassance, *op. cit.*, pp. 67-68.

under six years old to \$2,800 for families having three or more young children. A large part of the difference between the income of families having no young children and those having one or more young children arises from the greater degree of labor force participation of married women without young children.¹⁸

Table 2 shows the median income of husband-and-wife families distributed by the number of children under six years of age.

TABLE 2.—MEDIAN INCOME OF HUSBAND-AND-WIFE FAMILIES, WIFE 15 TO 49 YEARS OLD, BY NUMBER OF OWN CHILDREN UNDER 6 YEARS OF AGE, FOR THE UNITED STATES: 1950.

Number of children	Median income
None	\$3,819
1	3,511
2	3,270
3 or more	2,767

SOURCE: Bureau of the Census, *Current Population Reports*, Series P-60, No. 9, Table E, p. 5.

Income of Families

Let's take a look at the income of larger families in the United States. In 1950 there were 6.3 million families with three or more children under

¹⁸U. S. Department of Commerce, *Income of Families and Persons in the United States: 1950*, Bureau of the Census, *Current Population Reports*, Consumer Income, Series P-60, No. 9, p. 5.

eighteen years of age. A surprisingly large number of these families had total incomes of less than \$2,000, and in most categories more than half of the families had less than \$3,000 (which would provide a very modest income for a city-worker family of only four persons). The following table shows the distribution of American families with three or more children by total money income in 1950. (See Table 3)

Of the three-child families, 21.8 per cent had less than \$2,000 income in 1950, and a total of 40.6 per cent had less than \$3,000. Of four-child families, 25.5 per cent received less than \$2,000 and 56.9 per cent less than \$3,000. Figures for five-child families were 36.1 and 54.2 per cent, respectively. Of families with the largest number of children, 41.4 per cent had less than \$2,000 and 59.3 per cent, less than \$3,000.

It might be supposed that most of these low-income families were on farms where non-cash income in the form of food would supplement wages. An examination of the industry distribution of these families, however, will show that this is not the case. Heads of the overwhelming majority of three- and four-child families and more than half of the heads of five- and six-or-more-child families were in non-

TABLE 3.—DISTRIBUTION OF FAMILIES BY TOTAL MONEY INCOME, BY NUMBER OF CHILDREN UNDER 18 YEARS OF AGE, FOR THE UNITED STATES: 1950.

Total money income	All families	Families with less than 3 children	Families with 3 or more children				
			All	3	4	5	6 or more
TOTAL	39,822	33,474	6,348	3,528	1,532	650	638
Percent	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Under \$500	5.8	5.8	6.1	4.8	5.4	7.8	12.9
\$500 to \$999	5.7	5.9	5.3	4.2	6.5	6.8	7.0
\$1,000 to \$1,499	6.2	6.1	6.9	5.5	6.4	10.1	12.6
\$1,500 to \$1,999	7.0	6.8	7.8	7.3	7.2	11.4	8.9
\$2,000 to \$2,499	8.9	8.7	9.9	8.9	11.9	11.0	9.6
\$2,500 to \$2,999	8.9	8.7	9.4	9.9	9.5	7.1	8.3
\$3,000 to \$3,499	11.7	11.4	13.0	13.5	11.0	17.9	9.3
\$3,500 to \$3,999	9.0	9.0	10.2	11.4	9.5	8.8	6.6
\$4,000 to \$4,499	7.9	7.8	7.9	8.7	9.0	3.2	3.6
\$4,500 to \$4,999	5.7	5.7	5.2	5.2	6.4	3.2	3.6
\$5,000 and over	23.3	24.2	18.2	20.5	17.3	12.6	14.6

SOURCE: Bureau of the Census, *Current Population Reports*, Series P-60, No. 9, Table 7, p. 26.

rural occupations. The proportion of family heads in non-agricultural industrial groups was as follows: three-child family heads, 82.0 per cent; four-child, 80.1 per cent; five-child, 64.9 per cent; six-or-more-child, 68.0 per cent.

Children Liabilities

Table 4 shows the number of families in various *total-income* categories distributed according to the major industry group of the families' heads. The table shows that 24.7 of all families had less than \$2,000 total cash income in 1950 and that two families out of five (42.5 per cent) had less than \$3,000 income in that same year. Since a total of 3,019,000 families in the agricultural categories were low-income, the remainder of the low-income group, 13,676,000 families, would be in non-agricultural categories.

The problem of the large family with limited income¹⁹ is further aggravated by the fact that in recent years children have become increasingly an economic liability during the growing years. Child-labor legislation, changing employment patterns, the economic depression of the '30's, technological progress, increased capital accumulation and social disapproval have delayed the entrance of many children into the labor market. In 1880, 16.8 per cent of all children ten to fifteen years old were gainfully employed. During the next three decades the proportion of children at work increased to 18.1, 18.2 and 18.4, respectively, for 1890, 1900 and 1910. From the all-time high 1910, the proportion declined sharply

¹⁹See "American Low-Income Families," SOCIAL ORDER, 2 (February, 1952) 59-66.

TABLE 4.—DISTRIBUTION OF FAMILIES BY TOTAL MONEY INCOME IN 1950, BY MAJOR INDUSTRY GROUP OF HEAD IN APRIL, 1951, FOR THE UNITED STATES.

	Number (thousands)	Total money income			
		Per cent	Under \$2,000	\$2,000 to \$2,999	Over \$3,000
Total	39,822	100.0	24.7	17.8	57.5
Total employed civilians	33,284	100.0	19.2	18.0	62.8
Agriculture, fisheries, forestry	4,241	100.0	52.8	18.4	28.8
Mining	689	100.0	11.2	22.4	66.4
Construction	2,848	100.0	18.6	17.6	63.8
Manufacturing	9,923	100.0	11.3	17.4	71.3
Transportation, communications, public utility	3,154	100.0	11.2	17.9	70.9
Wholesale trade	1,454	100.0	10.5	14.7	74.8
Retail trade	4,211	100.0	15.9	22.0	62.1
Finance, insurance, real estate	945	100.0	9.4	11.6	79.0
Business, repair services	873	100.0	17.1	18.9	64.0
Personal services	1,306	100.0	41.7	17.6	40.7
Entertainment, recreation services	232	100.0	20.7	14.7	64.6
Professional services	1,742	100.0	13.4	18.0	68.8
Public administration	1,666	100.0	7.2	15.9	76.9
Armed forces or not employed	6,538	100.0	53.3	16.7	30.0

SOURCE: Bureau of the Census, *Current Population Reports*, Series P-60, No. 9, Table 10, p. 28.

to 8.5 per cent in 1920 and to 4.7 per cent in 1930.

Unquestionably this change has involved a social gain for the country, but it has saddled parents of children with an unrecognized burden. Even though the rate of employment among children sixteen and over has increased greatly in recent years because of more numerous job opportunities, the picture of family income presented above indicates that the plight of the large family had not been notably improved.

Changes in the size of the American family tend to concentrate the burden of child rearing upon a steadily smaller number of breadwinners. Preliminary reports on the 1950 Census show that more than half of the American children under eighteen years of age are concentrated in slightly less than 16.1 per cent of households capable of having children that age.²⁰ The remaining children (49.3 per cent) were spread over 42.5 per cent of these families. There were no children under eighteen in the other 41.4 per cent.²¹

²⁰The estimated 6,443,000 households whose head was over 65 years old were eliminated from this computation since it is extremely unlikely that such households would contain own children under eighteen years. Obviously the concentration of children would be increased if these elderly families were included in the calculation.

²¹Bureau of the Census, *Current Population*

While the present distribution of children in families remains burdensome, it actually marks a reversal of the trend to even higher concentration of children in a constantly smaller number of families. As a result of the high birthrate during World War II and an apparent change in attitude toward larger families, the concentration has been steadily reduced since 1940. Table 5 shows the proportion of families with different numbers of children and the distribution of children in families for 1940, 1947 and 1950.

Greatest Need

With the data before us, we are able to estimate somewhat more accurately the extent and significance of the need for family allowances. While assistance to all parents in the economic problems of child-rearing would be desirable, it is obviously of more urgent importance for low-income or many-child families. Acutest need for assistance will be felt by the 6.3 million families with three or more children, and aid is critically imperative for an estimated 4.3 million of these same families who are struggling to raise three or more children on less than \$3,000 income a year. To this group could be added an additional twelve million families with less than three

Reports, Series P-60, No. 9, Table 7, p. 26.

TABLE 5.—DISTRIBUTION OF FAMILIES BY NUMBER OF CHILDREN UNDER 18 YEARS OF AGE AND DISTRIBUTION OF CHILDREN UNDER 18 YEARS OF AGE BY NUMBER OF CHILDREN IN FAMILIES, 1940, 1947 AND 1950.

Children in Families	1940		1947		1950	
	Number	Per cent	Number	Per cent	Number	Per cent
All families	35,087,440	100.0	39,138,000	100.0	39,822,000	100.0
None	17,164,680	48.9	19,471,000	49.7	16,968,000	42.6
1 or 2	12,550,480	35.8	14,211,000	36.3	16,506,000	41.4
3 or more	5,372,280	15.3	5,456,000	13.9	6,348,000	16.0
All children	39,353,059	100.0	42,649,000	100.0	47,990,000	100.0
None	0	0	0	0	0	0
1 or 2	17,663,000	44.8	20,235,000	47.4	23,714,000	49.3
3 or more	21,720,059	55.2	22,414,000	52.6	24,276,000	50.7

SOURCE: Inter-Agency Committee on Background Materials for the National Conference on Family Life, *The American Family: A Factual Background*, Government Printing Office, Washington, D. C., 1948, Appendix I, Table 4, p. 42, for 1940 and 1947; Bureau of the Census, *Current Population Reports*, Series P-60, No. 9, Table 7, p. 26, for 1950.

children, but whose income is under \$2,000 a year.

The cost of assisting even these families will be expensive. But in terms of our national income or of our Federal budget it will not be out of line with expenditures in other countries with family allowances systems. Thus, in Canada in 1949 aid to children in the form of family allowances came to \$274.6 million,²² which was 1.3 per cent of the total Dominion budget for that year.²³ In the same year France devoted \$855 million to the support of her children, which was 1.2 per cent of its budget for that year. The United Kingdom set aside \$184 million, 1.7 per cent of the government's over-all expenditures; Ireland, \$6 million, 2.7 per cent; Belgium, \$97.6 million, 5.9 per cent; Australia, \$55.5 million, 4.9 per cent.²⁴

Possible Savings

We shall have to expect an American family-allowances program to cost money (the cost of a possible program will be given later), but it is equally important that we keep in mind the direct and indirect savings that its introduction will effect. For instance, Federal and state expenditures for aid to dependent children, child's benefits under old-age and survivor's insurance programs, child welfare and maternal and child health care and other portions of the social security program which involve differentials in favor of children cost more than three quarters of a billion dollars in 1950.²⁵ The net cost of family allowances would be appreciably reduced by total or partial absorption of these programs.

Cost of family allowances is one of

the problems which must be worked out as other details of a possible program are elaborated. Obviously the total cost will depend upon the amount given to each child. The complexities of our American economy and the variables of systems of family allowances demand consideration on our part so that an effective program can be elaborated.

Obviously, we must decide, first of all, whether we consider the social gains of family allowances to be sufficient to warrant their cost.

Then we will have to determine whether the system should be private or public, a single program or a chain of regional or industrial organizations, how the allowances are to be financed: whether from general Federal treasury funds, from payroll taxes, from employer-employee contributions.

Who Shall Receive?

Payments may be made to absolutely all children in the United States, or they may be restricted to dependents in low-income families. They could be distributed only to the third and succeeding children in families or only to the second and succeeding children, or to all, including those in one-child families.

Contingent upon decisions concerning such questions will be the solution of such further problems as whether the allowance grants are to be subject to income-tax assessments, the size and frequency of disbursements.

These and similar questions must be worked out as we go along. The discussion which follows will propose tentative answers to many of them.

Tentative System

And because some concrete proposal may be useful in helping us to go along, I shall outline a tentative plan of family allowances for the United States. It must be emphasized that this plan is tentative; too little is known at the present time about problems and needs to be able to do more than take an al-

²²"The Cost of Social Security," *International Labour Review*, 45 (June, 1952) 726-91.

²³United Nations, *Statistical Yearbook*, New York, 1951, p. 475.

²⁴For the source of family allowances costs, see n. 22, *supra*; for the source of national budget data, see n. 23, *supra*.

²⁵The amount of possible savings will be indicated later in this study.

most blind plunge into the midst of countless complexities.

First of all, for several reasons, some of which will be suggested here, I would favor a single, national, Federally financed and administered system of family allowances. Unquestionably such a proposal may stir up a challenge of socialism or statism. But the challenge, I submit, must be met.

I favor such a system:

1. Because the Federal government has had wide experience with similar programs (dependency benefits and the various social-security programs) and has administered them with commendable efficiency and economy.²⁶

2. The cost of a multiple system of family allowances programs would unquestionably surpass those of a single system. Inevitably there would be duplication of facilities, whether the systems would be set up on a regional or industrial or purely voluntary basis.

3. A single system would be more efficient. Families and workers in the United States are highly mobile. In 1949, for instance, 4.6 million families moved from one place of residence to another,²⁷ and of these, 2.5 million transferred from one state to another. In the course of the same year labor turn-over amounted to 51.3 per cent (including layoffs) of the total labor force.²⁸ Regional or industrial transfers would necessitate physical transfer of records from system to system, involving additional costs and the risk of error.

4. A uniform Federal system would eliminate state competition.

Secondly, I would favor entrusting

²⁶Administrative costs of the Dependency Benefits program in 1945 amounted to .3 per cent (three-tenths of one per cent) of the funds administered under the program. Office of Dependency Benefits, *Third Annual Report, 1945*, Newark, N. J., 1945, p. 21.

²⁷Bureau of the Census, *Statistical Abstract of the United States, 1951*, Government Printing Office, Washington, D. C., 1951, Table 22, p. 19.

²⁸*Ibid.*, Table 243, p. 205.

administration of the program within the Social Security Administration of the Federal Security Agency, possibly in an expanded Children's Bureau or in a new Family Allowances Bureau.

Other Details

Thirdly, I would like to see an extremely simple system of recording vital-statistics reports, that is, births and deaths of dependents within the age limits eligible for family allowances to the appropriate bureau. Disbursements would then be made automatically.

Fourthly, I would recommend that payments be made to the mother of the family. There are some reasons for paying them to the father, but it seems probable that better use of the funds will be made if they are entrusted to the mother.

Two questions of major importance remain. Answers to these matters are more difficult to attempt. How many children should receive family allowances? What should be the amounts of the grants?

Both questions demand long and careful consideration, which cannot be attempted here. I shall, however, offer an explanatory proposal which might be made the starting-point of discussion.

Children Aided

For many reasons it seems to me that a system that would begin payments only with the third child in the family would be most feasible.²⁹ The reasons involve questions of need and of cost. An absolutely universal system would be extremely costly, and in many families with only one or two children need for supplementary income is slight. It would be possible to include earlier children in low-income families, but such adaptations would involve expensive recording costs.

²⁹Only the Union of South Africa seems to have a system beginning payments with the third child in a family. Ireland, which originally adopted this schedule, amended its law in June, 1952, to include the second child. "Extension of Social Security in Ireland," *Industry and Labour*,

Downward Scaling

For many reasons, too, a schedule of payments that scales downward for larger numbers of children in a family seems to be more feasible than uniform grants. There are many real economies that reduce the cost of subsequent children below that of the first. Consequently assistance can also be reduced proportionately. Canada has such a schedule of payments, although a provincial law in Quebec provides supplementary provincial grants to equalize the payments for all children. Elsewhere it is more common for grants in favor of later children to be higher than those for earlier children, rather than lower. But the operative decision in such programs is population policy rather than social welfare. Only when such differentials in favor of larger families are notable can family allowances be properly termed, "baby bonuses."²⁰

Finally, we must consider briefly the most important question of all: the amount of the grants. In some countries there seems to exist a policy of attempting to endow the child completely by making grants sufficient to cover all normal costs of support. Others undertake only to mitigate somewhat the

burden of child rearing. My opinion is that an American system should not attempt to cover the total costs of child support. Not only will this vary with different income levels and different regions of the country, but the administration of such a program would be vastly more complicated than one which contributes uniform amounts to all income levels and regions. Besides, the cost of complete subsidization of children might well be prohibitive.

Amounts Paid

For these and other reasons I suggest a system which would make monthly payments of \$12 for the third child in every family, \$10 for the fourth child, and \$8 for the fifth and each succeeding child. These amounts would be considerably less than was paid to families of enlisted military personnel during World War II,²¹ especially since Dependency Benefits payments were made for all children. On the other hand, it must be remembered that these contributions constituted the sole income of most families whose heads were in service.

Under such a schedule of payments, a family of three children would receive \$12 monthly; a family of four children, \$22; one with five children, \$30; six children, \$38, etc. Such amounts would be considerably short of the sums necessary for the support of the children in whose favor they would be paid. But they would be a welcome and needed supplement to ordinary income.

The program briefly and tentatively outlined above would vitally affect the lives and well being of perhaps 27 million²² children in the United States today. The total cost of the system as I have proposed it here would come to an estimated \$1.75 billion a year, including administrative costs, but without deductions of the savings that could be effected in other existing programs.

²¹See Table 1, p. 145.

²²Bureau of the Census. *Current Population Reports*, Series P-60, No. 9, Table 7, p. 26.

8 (October 1, 1952) 321-24. Australia, France, Norway and the United Kingdom also have systems beginning with the second child. "Family Allowances Schemes in 1947," *International Labour Review*, 57 (May, 1948) 457, 473.

²⁰Under the Polish system 650 zlotys (\$6.50) are paid monthly for support of the first child; 800 zlotys (\$8.00), for the second; 1,000 zlotys (\$10.00), for the third and each succeeding child. In Spain payments are graduated upward from 40 to 200 pesetas (\$3.75 to \$18.75) monthly for the second to the twelfth and each succeeding child. "Family Allowances Schemes in 1947," *op. cit.*, pp. 475-76. Belgian popular opinion concerning the demographic potential of their system of family allowances is analyzed in "Limitation des Naissances et Allocations Familiales devant l'Opinion Publique," *Bulletin Mensuel de la Confédération des Syndicats Chrétiens*, 20 (July-August, 1952) 440-62.

Possible Savings

At the present time other systems of assistance for children involve millions annually. In 1950 aid to dependent children cost the country \$318,179,000. Survivor's insurance payments for children totaled \$154,898,000 out of complete payments of \$1,018,144,000. A fair part of general-assistance contributions of \$281,961,000 was given for the support of children. Unquestionably there would be savings in some of these programs.

But even if there were to be no savings, we would still have to undertake the program. A nation which can afford to spend \$9.2 billion a year on alcoholic beverages³³ can certainly raise

³³Gilbert Burck, "How Hard Do Americans Drink?" *Fortune*, 47 (March, 1953) 121.

\$1.75 billion a year for improved care of its children.

A report recently submitted to Defense Secretary Charles E. Wilson by the Sarnoff Commission states that a ten per cent reduction in men, money and matériel in the operations of the Department of Defense could be effected without diminishing the required combat effectiveness of our armed forces and would involve possible savings of at least 500,000 in civilian and military men and \$5 billion annually.³⁴ If we can waste an estimated \$5 billion in one department of government, can we not afford to invest less than half that amount in improving our most valuable resources, our children, the citizens of tomorrow?

³⁴Reported in *Time*, March 2, 1953, p. 14.



Religious Disintegration

The real danger to our country comes not from any division likely to result from religious education or profession. It comes rather from the threatening disintegration of our social life, due to the weakening of religion as a constructive force.

THE AMERICAN BISHOPS' STATEMENT, 1952

Oil and water, usage and international law scarcely mix well, but geography can now add elements for consideration, shows a former U. S. Supreme Court consultant.

GEOGRAPHY OF TIDELANDS OIL

An Expert Discusses Some Basic Aspects Too Often Overlooked

JOSEPH WRAIGHT
St. Louis University

IN JANUARY President Truman issued an executive order setting aside forty billion dollar "tidelands" oil deposits as part of the nation's naval reserves. That action was part of a drama which has been going on for more than six years and it is possible that the last act is not over yet. The author has played a part in these events, first as a consultant, and later as a witness in one of the Supreme Court hearings involved. On the basis of this familiarity, and as a result of newly aroused public interest, the basic geographic aspects of the case are here presented.

The first aspect, of course, is the general location of these oil deposits. As indicated in Figure 1, they are off the coast of southern California, Texas,

Louisiana and, to some extent, Mississippi and Alabama. Most of the active drilling and pumping has been done off southern California, where some wells are hundreds of yards out in the ocean. The largest producing area, at present, is the Huntington Beach field, south of Los Angeles.

The Two Contentions

The basic issue contested in the case is, to a certain extent, geographic. It

¹ "Tidelands" is not a good term. It implies that the oil in controversy is located under tideland (the generally narrow strip of land between the points of high and low tide. Actually, most of the oil is located *beyond* low tide and should more properly be called "submerged lands" oil. However, "tidelands" is used here because of its popular acceptance.

FIGURE 1: COASTAL AREAS WITH TIDELANDS OIL
Shaded area marks coastal waters involved.

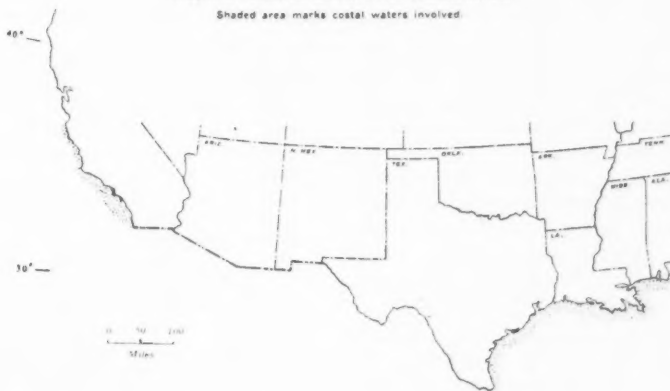
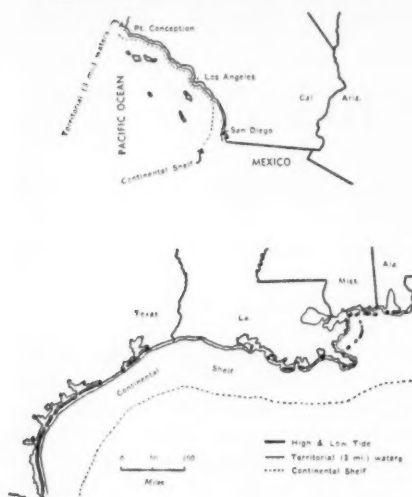


FIGURE 2. CALIFORNIA AND GULF COASTS
TIDAL AREA — TERRITORIAL WATERS BELT — CONTINENTAL SHELF



involves the ownership of the waters where the oil drillings are or can be set up, which in turn is contingent upon their location in relation to the coastlines. Since the wells are largely situated out beyond the ordinary low water mark (mean low tide) the United States contends that they are in the "marginal sea or territorial waters," the belt extending out three nautical miles from ordinary low water, owned by the Federal government (Figure 2). This contention has been supported by two Supreme Court decisions (*US v Cal*, 332 US 19, June 23, 1947; and *US v Tex*, 339 US 707, April 26, 1950).

The states involved (particularly California and Texas) assert that this matter is not one to be settled by the judicial department of the government, but rather by the legislative or executive. Their contention is that setting the inward edge of the three-mile belt automatically sets the outer edge, which involves international relations, and hence should be a matter of legislative action. Accordingly, they have introduced several bills in Congress which would give the oil to coastal states. These bills have been vetoed consistent-

ly by Mr. Truman, and his decision of January 16 to give the oil to the navy was ostensibly to forestall any future executive approval of such legislation. The old issue of states' rights is raised now and then in these proceedings, but never very fervently. The real issue is plain and well-recognized—forty billion dollars worth of oil.²

While various attempts at legislation have been going on, hearings were held in the Supreme Court pursuant to the decisions rendered in favor of the Federal government. Another decision will probably be rendered soon, as the hearings have been consummated for some time now.

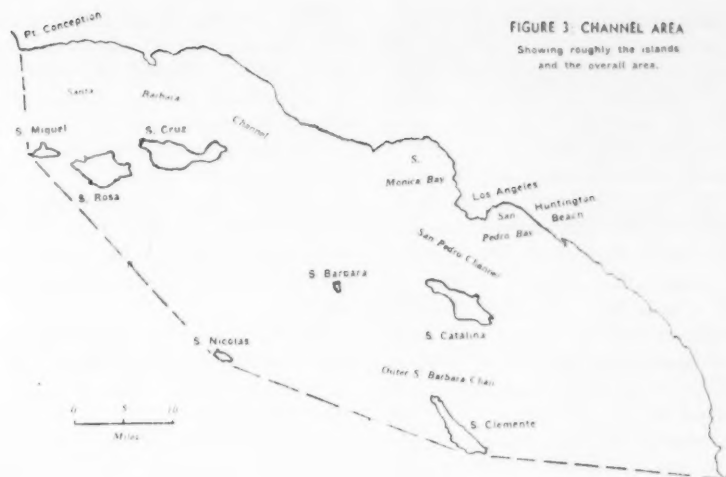
It is worth noting that the decision in the Texas case (339, US 707, 1950) gave the United States paramount rights to oil not only out to the three-mile limit, but also out to the edge of the continental shelf.³ In Texas this feature extends well beyond the three-mile limit (Figure 2). In California it does not reach it in many places.⁴ In short, none of the oil is left open for foreign exploitation; this battle is a domestic affair. The question is whether the coast states involved will get the royalties from the oil pumped from under these waters, or whether the royalties will go to the Federal government for distribution to all the states.

If no legislation is enacted in this matter, then the oil supposedly remains in the hands of the Federal government. Mr. Truman's executive order

² According to Wallace Pratt, leading authority on undersea oil in U. S. territorial waters and under the continental shelf, the amount of oil in this reserve is estimated to be between fourteen and twenty billion barrels.

³ The continental shelf is simply that part of the continental mass which slopes off rather gently from low water out to where there is a definite increase in drop-off to the deep ocean. Very often it is arbitrarily accepted at about 600 feet depth.

⁴ However, the total area involved in the undersea-oil controversy is estimated at about 60,000 square miles, approximately the same area as the state of Georgia.



giving it to the navy does not necessarily have to stand, as executive orders can be rescinded as easily as given. In fact, it has been suggested that the royalties be earmarked for education throughout the country. In any case, whether the money goes to the navy, schools, or general fund, it will, if present arrangements continue, all be distributed through the Federal government channels.

There is one hitch, however, to the Federal government's hold on this wealth, even if legislation is not enacted. This obstacle lies in a matter which is up before the Supreme Court on which hearings have long been completed and a decision may be expected before long. Again the issue is the ownership of the oil, but in a more limited sense. The 1947 decision (US v Cal, 332 US 19) favoring the United States held the proviso that "... inland waters, including bays, ports and harbors" are not part of the territorial sea, and hence belong to the state. This opened the way for new hearings, in which California pleaded that many of the water bodies called "bays" in southern California were true bays and hence should be considered inland waters. She

holds also that the channel area between the coast of southern California and the offshore islands should be considered as inland waters (Figure 3). Port and harbor facilities projecting out into the water were claimed, but no serious objection was made to that. The objection and contest was made over the claim that the channel area and many of the "bays" of southern California be considered inland waters. Hearings on these questions were held last year, still the decision remains in the lap of the Supreme Court at present. It involves about all the possible submerged-lands oil in southern California,⁶ especially the fields which are now producing, such as the Huntington Beach area, where about ninety percent of the oil is pumped (Figure 3).

What is a "Bay?"

The question as to when a body of water called a "bay" is a true bay, and hence inland waters, was debated. It is a geographic problem of some weight,

⁶ The reserves in southern California alone represent an estimated revenue value of about \$10 million annually. For Texas, when developed, this figure may be slightly higher, but for Louisiana, Mississippi and Alabama, it would be less than a fourth that amount.

first because it is so difficult to answer, and secondly because the decision in this case may affect the status of coastal waters bordering the entire country.

Of several solutions suggested, a few are given here. One proposal was that a "bay" with a mouth over ten miles wide should not be considered a true bay.⁶ When the width does narrow to less than ten miles, then only the portion inward from that point should be counted as true bay. Another proposal was mathematical in nature. It suggested that an ideal baylike indentation of the coast would be a semi-circle, and that should be the criteria on which to base decisions.⁷ If the inward penetration of a "bay" did not reach the edge of a semi-circle whose diameter was the bay mouth, then the indentation was not a true bay. Yet another suggestion was that the basis be past usage or legal claim. Whatever the decision will be with regard to these indentations, it will both determine which direction the royalties from much oil will go and set a precedent for future dealings with such features.

The question as to the disposition of the channel area also proffered interesting geographic aspects. As indicated in Figure 3 all the expanse between islands and mainland was claimed by California as part of its inland waters. This area comprises about 8,000 square miles, with depths of over 5,000 feet, and

widths varying from about eleven to sixty miles, with all islands at least ten miles apart. Should this overall area be considered inland waters, then, of course, the disposition of the bays mentioned before would be resolved. Also, the three-mile "territorial" sea would be moved out beyond these waters. Justification of the claim was based largely on similar claims made by other nations,⁸ and by historical usage in the area.

The United States countered that this area was too open and deep to be considered as inland waters of a state. They indicated that the past usage was not substantial enough to establish claim on the area. They pointed out that the similar claims made by other nations were for national waters for the entire nation, not for internal waters in one component part of the nation.⁹ Accordingly they indicated a sympathy with an oft-expressed idea that this entire area, plus three miles beyond, be considered part of the "territorial" sea, owned, patrolled and protected by the United States.

That is how the case stands. Whatever the Court decides will have some lasting effect. Legislation may upset the Court's decision as far as oil off California is concerned, but it will not injure any precedents concerning geographic aspects involved. These will be the permanent traces left by the case, the lasting marks on our national heritage.

⁶ Based on a decision by the North Atlantic Fisheries Tribunal in 1910, which acted on disputes between British and American fishermen in Newfoundland waters.

⁷ Suggested at the Hague Conference in 1930, convened for the purpose of codifying international law. This suggestion was an American proposal and is treated at length in S. W. Boggs, "Delimitation of the Territorial Sea," *American Journal of International Law*, 24 (July, 1930) 541-55.

⁸ The principal claim of that nature was made by Norway against Great Britain, when Norway claimed the waters behind her offshore islands as her own, excluding English fishing vessels. The World Court decided in February, 1951, in favor of Norway.

⁹ U. S. brief filed with Special Master in the Supreme Court, May, 1951.

A famous living theologian discusses some profound truths about the Church which may help dispel the recurrent illusion on her circumscription by time, factions or nation.

THE CHURCH IN REALITY

Too Common are Temptations, Illusions and Misunderstanding

HENRI DE LUBAC, S.J.*

Paris, France

THE CHURCH OF CHRIST is our mother: *vera mater viventium*. It is she who gives us life, and nourishes life in us—and gives us access to the Living God. None the less, concerning this lovable Mother, how many temptations beset us! Some are fierce yet recognizable; others are obscure, hence more insidious. Some temptations are perennial, others peculiar to our age. They are too many-faced, indeed even mutually contradictory, to let any of us feel safe from their threat.

Identification and Subordination

There will always be individuals who so perfectly identify their own cause with the Church's cause that they end up by subordinating in good faith the Church's cause to their own. *In their desire to serve the Church they actually put her to work for themselves* in a "dialectical about-face" which changes friend into foe and takes place with as much ease as subtlety. For them the Church is in fact a certain familiar social order to which they belong. She is a certain state of civilization, a definite number of principles, a certain ensemble of values which her influence has more or less made Christian, but

which for all that, remain for the most part human. Whatever disturbs this order or endangers this equilibrium, whatever upsets or merely startles these men appears to them an attack upon a divine institution. In such confused thinking, it is not always a case of the usual forms of clericalism which would judge the honor accorded to God by the benefits bestowed upon His ministers, or which would measure the advance of the divine government over souls and the reign of Jesus Christ in society according to the influence, direct or indirect, of the clergy upon secular affairs.

One can acquire this state of mind from the most honorable motives. For example, during his declining years the great Bossuet had the entire Catholic order meshed to the temporal order of Louis XIV, seeing only peril to religion in the mingled forces about to break up a synthesis that was truly brilliant but questionable in many of its components, contingent to be sure and in essence doomed to perish. Against this break-up Bossuet struggled with all his might.

The old bishop was an intrepid warrior and a shrewd one, but not consistently. "Along with his imperious will he possessed a naturally timid mind," in Molien's words. He would have liked to remain forever—reserving the right to attack certain abuses vigorously—the mental and social world within which his genius could roam. Bossuet thought that the faith could

* Arrangements for printing this article in English were graciously completed by the translator, Rev. Neil G. McCluskey, S.J., Paray-le-monial, France. The article appeared originally in *Revue de l'Action Populaire*, 9 (Août-Octobre, 1952) 481-97. SOCIAL ORDER gratefully acknowledges the kind permission of the editors and of the author to reprint the article.

survive only within that world: like the old Romans (among them some Fathers of the Church) to whom the crash of the empire could mean only the end of the world. But in dreaming his impossible dreams, he was compromising the Church with that world already stricken mortally—the Church which had to shake herself free from such entanglements so as to bear life to other generations of men. In his impotent efforts to stem the tide of history, whose flow he deemed evil, he was backing up angry waters bearing the seeds of the future. At every level of society where he applied his stop-gap strategy, he was apparently successful; but in such wise that the force which emerged triumphant was irreligion.

Complications of Bias

So it can happen that we become all the more self-assured and stubborn in our judgments as the cause we are defending is the more mixed. Though we realize it theoretically, perhaps there are times when, in our eagerness to impose our ideas and our personal tastes upon others, we actually forget that inflexibility in one's faith does not mean a fanatical rigidity, that calcifying obduracy betrays the supple firmness of the truth, instead of safeguarding it; that a Christianity which deliberately and completely shelters itself behind barricades and disclaims all advance and assimilation would no longer be Christianity; that our sincere attachment to the Church cannot canonize our prejudices nor make our personal bias partaker in the absolute of a faith which is universal. Hence it would perhaps be of some value to remember that a certain confidence and a certain detachment are part and parcel of the Catholic mind. Although she is deeply rooted in history, the Church is in bondage to no dimension of time nor to anything whose essence is temporal. She is not founded upon any other base than that of Peter's faith which is faith in Christ Jesus. Moreover, she is not a faction.

Among flesh-and-blood humans, who all are her children, at least virtually, she desires not the least adversary. Her wish is to free them all from every kind of evil while giving them to their Redeemer.

Nevertheless, for every worthwhile complaint or clear profitable examination, how many excesses there are! How frequent a lack of temperance! For each resolute act how much fruitless agitation! Sanctity is not a common phenomenon, and the most sincere good will cannot claim either the same rights or the same privileges. Competence and timeliness can also be wanting in our criticism. Even if a charge be true, one is not always for that reason justified in making it. We must recognize also, and this remark is important, that today's conditions are no longer those which existed in the centuries we call Christian. Everything took place then, if we can use the expression, within the family circle. The forces of irreligion were not continually poised to turn everything into matter for controversy. Today when the Church is forced to stand accused and misunderstood before the world's gaze, with her existence and even her holiness objects of scorn, every Catholic should be circumspect in not allowing to be exploited against her any words that he wanted to express only with a mind to serving her better. He should take care not to occasion mortal misunderstandings. This is a son's sense of delicacy, completely other than the approach of the prude or the pharisee. No cut-and-dried rule can here be laid down. However, toward the man who is really one with the Church, such as we have already tried to depict, toward this man who alone is the truly spiritual type, the Holy Spirit will not be niggardly with His gift of counsel.

Let us, then, make our own her sentiments which are those of Jesus Christ. (Cf. *Philippians*, 2, 5.) For this purpose, if necessary, we should impose upon ourselves self-discipline.

Let us relax not a whit in our zeal for the Catholic truth, but let us learn to purify this zeal: Let self be suspect. We should dread a certain form of humility which is akin to pride itself. We should be fearful of sacrilege in usurping the truth. Let us take from St. Augustine his counsel to his fellow crusaders at the height of the struggle against the Donatists: "Be bold in fighting for the truth, but without haughtiness."¹ And following Newman's example, instead of conducting ourselves as if the Church were our private domain and property, and more or less making the Church one with ourselves, let us eliminate the selfish element and work earnestly to make ourselves one with the Church.

Criticism—Bad and Good

Beyond doubt, the contrary temptation is more frequent today; in any event, it is more evident and often more startling because of all that it stirs up. What is it? Briefly, *the temptation to criticize*. This temptation, too, can insinuate itself under the guise of good. It readily presents itself to the apostolic soul as an indispensable concern for clarity. Often it would not be detected except for a previous exercise in the "discernment of spirits."

The very word "critique" means "discernment." There does then exist a critique and especially an "auto-critique," as it is currently called, which is an excellent thing. It is an effort at realism in action. It is the decision to renounce completely whatsoever cannot justify itself as authentic. It is an examination of conscience humbly made, recognizing the good one accomplishes but likewise motivated by an apostolic unrest and a spiritual urgency which is ever alert. A dissatisfaction with work accomplished, an ardent desire for improvement, honesty shown in one's judgment concerning techniques, independence shown in the desire to break

with unjustified customs and to remedy abuses and, far above everything else, an exalted idea of the Christian vocation and faith in the Church's mission—these are some of the attitudes from which "auto-criticism" proceeds and which provide nourishment for it. It calls forth then a redoubled activity, a spirit of enterprise, abundant research and experiment which, no doubt, at times must be kept in check and which often jars a bit excessively the even tenor of our ways. Although severe with the illusions which it ferrets out, self-criticism can become complacent with other illusions which will soon make of it, too, subject matter for a similar critique. Yet how much better this would be than the naive self-complacency which permits no reform, no salutary transformation. How much less dangerous than a certain *euphoria* which little by little walls itself up in a dream world.

It would be wrong to desire, on principle the suppression of all publicly expressed criticism. When the Church is humble in her children, she is more attractive than when a too human anxiety for respectability is predominant in them. Jacques Maritain once made the remark, not without a just nuance of raillery, that to many modern Christians every avowal of our shortcomings seems "somehow indecent." "One could say," he added, "that they dread the trouble they will cause the apologues by such an admission . . . The ancient Jews and even the Ninivites were not so squeamish."² And the saints of past centuries still less so. One has only to reread, for instance, the famous address of St. Jerome to Pope Damasus, the diatribes of St. Bernard against evil shepherds and his program of reform outlined in *De Consideratione*, or an indictment such as St. Catherine of Siena enunciated against certain high dignitaries in the Church: "O men, no not really

¹ *Contra Litteras Petilianas*, I, I, n. 31 (P.L.).

² *Du régime temporel et de la liberté* (1933), p. 139.

men, but rather devils in human form, how you are made blind by the de-ranked love you bear for the corruption of the body, for the pleasures and plaudits of the world!"³

More Instances

Recall to mind St. Bridget, Gerson, St. Bernardine of Siena, St. Thomas More and more close to our own time, a St. Clement Hofbauer. Reflect on the struggles of Pope Gregory VII and his successors to detach the Church government from the system enslaving it; the fearlessness of a Gerhoh of Reichersberg addressing to high places, as did St. Bernard Pope Eugene III, his work *On the Corrupt State of the Church*, the boldness of a Guillaume Durand in publishing his treatise *De Modo Concilii Celebrandi et Corruptelis in Ecclesia Reformandis*, or again of the Carthusian monk, Pierre of Leyden, begging the Roman pontiff to undertake the task of reform in the preface of the 1530 edition of the works of his confrere, Dennis the Carthusian.

These latter examples should serve to remind us of the whole of the great Catholic reform movement, rather inadequately designated under the name "counter-reform." Such a task could not have been undertaken without the practical resolution to make use of the "auto-critique," and of this procedure history has recorded more than one outstanding example.

In any event we should separate carefully all that would be pointless complaining, all that would stem from the loss, or even weakening, of trust in the Church from healthy self-criticism, even when clumsy or excess. It would be impious to disparage, under pretext furnished by certain *faux pas*, "all that praiseworthy, silent work of contemporary Christianity which does make an issue of its shortcomings, does seek to understand, love and preserve the values which arise outside its direct influence, and does hurry into the storm to

start assembling basic materials for a new structure."⁴ In order, however, that such an effort be consistent and profitable, one must be alert not to let it be poisoned by the breath of any other inspiration than that which it had at its genesis.

Collective Neurasthenia

At certain times one observes symptoms of an evil multiplying and spreading like an epidemic. This is a fit of collective neurasthenia. For those who are afflicted, everything becomes matter for disparagement. It is not only a case of giving vent to irony, opposition or bitterness from which in every age certain characters cannot abstain. But everything takes on a pejorative meaning. Every hint of evil, even when true, increases the malady. The life of the spirit begins to grow faint, so much so that nothing is henceforth seen in its true perspective: one imagines himself all-discerning and can no longer discern the essential. To evaluate things in the spirit of faith now seems an illusion. Then in a thousand ways discouragement creeps in. What could have occasioned a leap forward has now for its effect only paralysis. Sincere faith can still be present but it is hollowed out on all sides. One begins to look upon the Church with the eyes of a stranger in order to sit in judgment upon her. The holy groaning of the Spirit in prayer now has become purely human grumbling. By this pharisaic process, a kind of interior secession which is not yet an open break but still deadly, one has already put his foot along a path which can lead to full apostasy.

Would that one could wake to his condition in time and take immediate counter-measures! It is not a question of blinding one's self to all sorts of shortcomings too real for such pretense, or a question of not being pained by them. A total and fervent loyalty in our allegiance does not demand on our part

³ Letter 315 (al. 312).

⁴ Emmanuel Mounier, *Un surnaturalisme historique*, in Georges Bernanos, p. 113.

a puerile admiration for all that can exist or be thought of or take place within the Church. This Bride of Christ whom her Spouse desires perfect, holy and immaculate is such only in her principle. If she shines with a spotless brilliance it is as Pope Pius XII wrote:

Oh, the loving Mother is spotless in the sacraments by which she gives birth to her children and nourishes them, she is spotless in the faith which she has preserved inviolate always, in her sacred laws imposed on all, in the evangelical counsels which she recommends, in those heavenly gifts and extraordinary graces through which with inexhaustible fecundity she generates a host of martyrs, virgins and confessors.⁶

Obstacles—From All

If her soul is the Spirit of Christ, she is none the less made up of humans. And as we well know, men have never attained the heights of the divine mission entrusted to them. Never have they been completely malleable and docile to the inspirations of the Holy Spirit. If men may not corrupt the Church because the source of her sanctifying strength is not from them, she is no more successful, while their earthy state endures, in drying up in them the opposing wellspring of corruption. The better among them unceasingly set up a thousand obstacles to thwart the good that God would work through them. We should understand thoroughly then, and in advance—and here history is a sound pedagogue—that nothing which stems from man's heart should ever disconcert us.

But who of us is not a member of the human family? Is not each of us aware of his own misery and lack of ability? Is it not an open contradiction for a man to serve a holy cause with questionable means? Should not such a one admit that the most serious faults are those which escape notice? Has he not just a faint realization, a glimpse of the fact that he is unable to understand the mystery to which his

life is dedicated? Why, then, at that stage, think of separating ourselves from the flock? Why this secession which is what a man does when he sets himself up to judge others? So we fall into the same illusion as the misanthrope who takes a dislike to the human race as if he belonged to another species, while "in order to realize our basic identity with humanity, all we need do is to be a part of it, to adhere to the whole mass and to mingle with all its members." Then "our grievances, our schism, our role of judge, our odious comparisons all vanish."⁷ Then the evident contrast existing between the human misery of all who make up the Church and the grandeur of her divine mission, hard-won knowledge gained first from our own experience, will no longer scandalize us. It will be rather a spur forward. We shall understand that a certain "self-criticism" completely aimed at the world outside of ourselves would only be a subterfuge for shunning the duty of examining our own consciences. The humble acceptance of Catholic solidarity will make us perhaps love anew, in a new light, that very part of our Church's wisdom, of her institutions and traditions and exigencies which we had had difficulty in comprehending.

Anguish of Apostles

However, today discontent often takes more precise forms in order to gnaw at the soul. An apostle, even most humble, doesn't escape them. He begins to wonder in anguish if the Church's activity is really adapted to our times. Does not an experience commanding attention show that she is tragically ineffective? During the past few years in particular such questions have been posed everywhere. Let us not fool ourselves in regard to their seriousness. We should not dismiss them too speedily by a refusal to face them. We should be only adding to the difficulties of those persons who, perhaps because they are less lethargic than we,

⁶ Pope Pius XII, *Mystici Corporis Christi*, June 29, 1943 (Paulist Press edition, p. 22).

⁷ Paul Claudel *interroge le Cantique des cantiques* (1948), p. 277.

toss restlessly throughout the night through concern for these problems. But here, too, we must force ourselves, without going to extremes, to practice the "discernments of spirits."

One is inclined, then, to ask himself about the present value, not of course of Christianity itself, but about many of the elements which make up, as it were, the ancient religious machinery such as the centuries have moulded it. He decides that the yield is too paltry. He declares that the mechanism is worn out, that the main springs are loose. He gauges its lack of adaptability. He charges it with being in a rut. It would hardly be astounding if there were found in such a battery of accusations several traces of extremism, nor would it surprise anybody if in the diagnosis of evil as well as in the choice of remedy, a few errors were to slip in. A keen intuition for new requirements can be the companion of a study which is too cavalier and fanciful. There is no need to take undue alarm. If the inspiration is honest, one will have no difficulty in rectifying what needs to be changed or in correcting a lopsided effort with the necessary counter-balance.

But it is just this inspiration which must be watched. The worst inspiration can go hand-in-hand with the best. It can cleverly introduce itself in the garb of good. What is the real source of this hunger for adaptation, or what amounts to the same thing, the real origin of the need of what is called a more efficacious "incarnation"—a solicitude in itself very proper? Is it purely an overflow of charity akin to that of St. Paul, who in his pursuit of Jesus Christ wished to become all things to all men? Is not this an admixture of that illusion—overly natural to this professional critic who inevitably edges close to the role of the priest—that a change of method is all that is needed,

just as in purely human enterprises, to obtain results which before all else suppose a change of heart? Realistic views, objective investigations, formulation of "sociological laws," the preparation of elaborate plans, departures big and little from the apostolic methods of the past, the designing of new techniques: an unalloyed and scrupulously proper zeal can make use of all these means. He who would sneer at them can himself be too readily assuming the hero's role in holding them up derisively, in opposition to the means of a Curé of Ars. Yet necessarily, we must ever keep in their proper rank the tools we intend for the exclusive service of the Holy Spirit.

Fearfulness and Disgust

Still more serious is another point, which in dosages more or less subtle is mingled with our discontent: a kind of fearfulness, a lack of deep-rooted conviction, *a secret disgust with the tradition of the Church*. In yielding to this would we not be setting ourselves up as judges of this tradition, according to superficially "modern" criteria? Would not this mean that the mundane values of the world paraded before our eyes had begun to dazzle us? Would we not gradually be permitting ourselves to shrink into the shell of an inferiority complex in the presence of those who proclaim such values? Regarding matters which should be most sacred to us, would we not be in a fair way of thinking in the same patterns of the man whose blindness we should be lamenting? Would we not be foolishly allowing ourselves to be impressed by the pomp of the pride of life? While remaining unswerving in the faith itself, would we not be beginning, so to speak, to let swerve our faith in the Church's tradition?

This would be the moment to recall to mind more explicitly certain eternal truths. "When I shall be lifted up from the earth, I will draw all things to myself" (John 9, 39.) Clearly these words of Jesus are not meant to describe what

should be our tactic in spreading His gospel. St. Paul, crucified to the cross with Christ, roamed the wide world, the prototype of a legion of apostles, and the Church will ever remain a missionary Church. Still Christ's words indicate to us the proper frame of mind. In other words, we are right in desiring not to be "separated" from men when it is a question of leading them to Christ, if by that we understand that we must lift the barriers which certain obsolete forms of life and thought would put between them and us, *a fortiori* practices which only a life of indolence can justify. We are right in not letting ourselves be shut up in any sort of ghetto erected either by ourselves or by others. But we must take equal care not to misunderstand the condition essential to those who are set "apart," which is the lot of every Christian and much more every priest.⁷ If the world should see us truly, vividly alive in our sanctified withdrawal from it as well as in our zestful scrutiny of all that such a dedication entails, there will be no lack of others who will be drawn by this manner of life, and will no longer want to be separated from us. And by our means the miracle of the attraction of Christ will be perpetuated.

Caution

Let us not be afraid, then, to sympathize profoundly with the feelings of our fellow men. Let us be completely human, for a sincere conscience plus fraternal charity obliges us to it; or, better, such a disposition should be so natural, so congenital, that we should not have to labor at it. We should not assume an attitude which confuses fidelity to the eternal with a meaningless and even morbid attachment to the past.

At the same time, however, let us be cautious of the twentieth century's all-sufficiency. We should take care

⁷ *Sanctus* means "segregatus." Cf. Acts, 13, 2.

not to make our own the weaknesses and fads and narrow-mindedness of our milieu. We do well to guard against opening the door to worldliness—be it of the poor or the rich, of the vulgar or the refined. Or rather—for unhappily we always share in some measure in it—we must not cease disentangling ourselves from it. Briefly, we should always be ready to adapt ourselves and as spontaneously as possible: but without ever allowing the principles of Christianity itself, in our behavior or thought, to be adapted, that is, made purely human or in the slightest degree debased. Let us love our century but not succumb to the spirit of the century. May the salt of the gospel never become unsavory in us!

* * *

The difficulty becomes more acute in certain minds and the pain becomes more excruciating in certain souls when it seems that despite all conceivable efforts at adaptation, for reasons which render all initiative helpless, the action of the Church is far from being *efficacious*. Far from continually advancing, she seems to be slipping backwards. This is true even in lands where she appears to be reigning; even where her influence is acknowledged and supported, she does not make the gospel reign alongside her, and the social order is not transformed by its principles. But should not a tree be judged by its fruits? Is not one, henceforth, justified in thinking that the Church is unable to realize, more than in symbol, what others boast of bringing to actuality? Consequently, should not one transfer to these others the faith which he had once vowed to her?

How many equivocations there are in this argument which wears such a simple appearance! Certainly, if every member of the Church were all that he should be, it is evident that the kingdom of God would march forward at a different pace, even amid constantly increasing obstacles. It is equally true

that a particular event in history, or a specific social frame, independently of the wills of individual men, can create unfavorable conditions, profound misunderstandings, divorces between the Church and society, and pose accordingly grave problems. But in order to have the opportunity to solve these problems or at least if it must be admitted that certain of them are temporarily beyond solution, to preserve our confidence intact, we must thoroughly scatter these concealed equivocations. Leaving aside, then, considerations which belong to sociology, the absolutely first thing to be done is to perform this discernment of spirits.

"Wisdom of Redemption"

When we come to consider matters which concern the Church, we cannot judge in terms of advance or retreat, of success and failure, in the manner one judges things strictly of the temporal order. The supernatural good which the Church pursues here below is totaled in the realm of the intangible. From generation to generation, the aggregate of the communion of saints mounts upwards.

Neither should we start dreaming again of a Church externally triumphant. Her Divine Master made her no promise of glittering successes in constantly increasing brilliance. It is not taking refuge in oratory or in romantic sentimentalizing, but the enunciation of a law of her nature to repeat here the words of Pascal that she must, like Christ, be in agony to the end of time. Let us always remember the exigencies of "the wisdom of redemption." See her at work in the life and in the activity of Christ Himself. Such meditation will help us, even when torn by anxiety, to remain patient. It will make us transcend anxiety and emerge beyond, without fear of lapsing backwards into a kind of surrender, which would be disgraceful. The apostle must learn patience. The priest must frequently accept a feeling of helplessness.

He must face the fact that he is almost never understood.

Above all, we must not mistake the nature of the Kingdom of God which is the Church's goal and whose anticipation is her mission. All of our faith comes to issue here. Without at all ignoring the urgency of the problems of temporal society, nor the indispensable part the Church plays in their solution, how can we forget without detriment that she is intent upon solving a problem no less urgent, but loftier and more vast, more persistent and of wider scope? Just as a plague springing from its surroundings reacts against its cure and reappears under a new form as soon as one thinks it stamped out, so the radical evil which man bears in the depths of his being can rise again under unforeseeable aspects, as society itself undergoes change. This does not mean that we should not exhaust all efforts to seek improvement. The tenacity of evil should be only a challenge to battle more relentlessly and with greater perseverance. But supposing—and how regrettably distant we are from it—a social functioning which would approximate such an ideal, that is, an external order as perfect as humans could make it, the work of the Church would not, so to speak, have yet commenced. For she has no intention of establishing us in life here below, but wants to lift us above this mortal existence. In bringing us Christ's redemption, she aims to detach us from that inner evil and open up for us another kind of life. In return, if she were to seek above all else temporal efficiency, even this would not be accorded her. If she were to wait until temporal conditions were at last bettered—whatever form such an *optimum* might conceivably take—in order to accomplish in the midst of the world her work of salvation, she would be unfaithful to her mission, which is to lead to the gates of heaven, not some ideal humanity of the future but the totality of the human race, not some mythical

humanity but the flesh-and-blood human beings of each generation.

Standards of Judgment

If then we are eager to be realistic, again we must make sure that our realism does not mistake its target. If we are anxious to be efficient, we must not base everything upon means which are of another order, of a kind to divert us from our purpose. If we can be severe, as sometimes we ought, with those who bear the name Catholic (with ourselves) still we must know what we are doing and act in the name of standards which are not false. We must never lose sight of the Church's essential function.

However, this essential function—which would disappear completely if we refused to situate it at the center of our present activity—is not to be judged from a quantitative point of view. God uses us to save one another according to laws which remain hidden from our view. On the other hand, the existence of a single saint would be sufficient witness to the divine value of the principle which had nourished him. But is our vision sufficiently purified? Do we know how to use our eyes to discover the effectiveness of the Church in this order of sanctity all about us? Let us try at least to catch a glimpse of it. Oh, that the towering mass of externals did not conceal the inner reality from us! Would that the noise of debate over ideologies did not prevent our hearing the silent breathing of the Church! The great St. Cyprian, head of a community which at that time hardly included more than the very poor and the unlettered, with little appreciable influence on the destinies of the Roman empire, said long ago, "We Christians say little, but we are *alive!*"

This statement remains ever true. It is scarcely necessary to discuss basic realities. The dynamism of Christianity at each epoch depends far less upon discussions, events and world changes

than one is led to believe. For far beneath the roar of politics, the eddying of opinion, the ebb and flow of idea and controversy, out of reach of the world's inquisitive eye and ear, a life flows serenely on, communicating itself endlessly—and no verdict can be passed upon it from without. In hiddenness shines the kingdom of God. Here and there a random flash reveals it. Pools of light blend, spread out, join together; some stars in the night are ablaze with a whiter light. Sometimes there are patches, blood-red to snap us to attention. They are for us portents.

The Best Christians

Amid all this discussion about the Christianity of our time and all the complaining about the Church's lack of adaptability and effectiveness, let us keep coming back to these very simple thoughts. The best Christians, those most fully alive, are not necessarily nor even as a rule found in the ranks of the savants, nor among the talented, nor among the intelligentsia, nor among the politicians, nor among those whose hands are heavy with power or gold, nor among the socially prominent. As a result the voice of these elite of Christ does not echo in the marketplace nor in the daily press, nor does their activity at all interest the general public. Their life is hidden from the prying eyes of the world and if they do attain fame, it is by the way of exception and tardily, always with a risk of strange distortions. These are they, nonetheless, who more than all the rest combined are responsible for the fact that our earth is not a hell. The bulk of these followers of Christ never wonder if their faith is "adapted" nor if it be "efficacious." It is enough for them to be living it, as an ever-present reality, but the fruit which they bring forth, although often hidden, is not for that reason less magnificent. Even if they do not directly influence the outer world, they inspire all the initia-

tive and activity and creation which will endure in this world. And these are the men and women who preserve us and provide us with an inkling of hope. Who is to say that they are less numerous today than in other ages?

Let not a dream of *efficiency*, perhaps pure fantasy, blind us to the real *fecundity* of our holy Mother.

* *

There is another temptation. This one, also, is beyond the ken of the coarser type of soul. Of all temptations it is the most serious. This temptation arises from a fact which St. Paul already described: "Consider, brethren . . . that not many of you are wise, in the world's fashion, not many powerful, not many well-born." (*I Corinthians*, 1, 26.) Though the wise and the powerful and the well-born did come later, the reflection of the apostle is not for that fact less profoundly true and universally applicable. The Church, like her Master, bears in the eyes of the world the *appearance of a slave*. She exists on this earth in the form of a slave. (Cf. *Philippians*, 2, 7.) And it is not merely the wisdom of the world, taken in a gross sense, that she lacks: it is also, at least so it seems, the wisdom of the spirit. She is as far from being an academy of savants, as she is from being an assembly of the sublimely spiritual or a collection of Nietzsche's supermen. Actually, she is the exact opposite. Within her ranks the crippled and the deformed and the miserable of every hue rub elbows, and the crowd of the mediocre, who are particularly at home in her midst, everywhere impose their tone upon her. Her most magnificent accomplishments only serve to highlight this characteristic the more in the mediocrity of her membership as in the ordinary warp and woof of her existence. It would be a simple matter, indeed, to show this in detail. On the other hand, it is difficult, or rather, completely impossible for the natural man, so long as his most inti-

mate thoughts have not been spiritualized, to discover in such a fact the accomplishments of that *kenosis* of redemption, the adorable path marked out by the "lowliness of God."

Contempt from Elite

At all times the Church has drawn to herself the contempt of the elite. Philosophers or mystics, many nobler minds, in their quest for the profound life, refuse allegiance to her. Certain ones are openly hostile. Like Celsus, they are disgusted by "this swarm of little people" and turn away from her, wrapped either in the Jovian serenity of a Goethe or in the Dionysiac madness of a Nietzsche. "You pretend," they seem to cry, "to be the body of Christ, the body of God! Would the body of God be fashioned of such gross material? And how, in the first place, can divinity have a body?"

Many others among the nobler souls who think they give the Church her just due protest at finding themselves listed as adversaries. If it ever became necessary, they would patronize her. But right now they keep their distance. For themselves they want no part in a faith which would bury them in a crowd of the wretched, above whom they place themselves because of their aesthetic accomplishments, their philosophic insight or their dedication to the higher life. These are the "aristocrats," who cannot see themselves mingling with the *hoi polloi*. According to their line of thought, the Church leads men over paths too common. Willingly they acknowledge her ability to present sublime truth veiled in imagery. But they distinguish themselves as "those who know" in opposition to "those who only believe." They pretend to know the Church better than she can ever know herself. They allot her a place in things, condescendingly,

* Cf. Augustine, *Enchiridion*, c. 108 (P.L., 40, 283).

* Quoted in Origen, *Contra Celsum*.

but without her leave they allot themselves the faculty of drawing the profounder meaning out of her doctrines and deeds. Some of these people establish themselves as leaders of a sect, offering their followers as secret lure the promise of "knowledge."

Such in olden times was a Valentinus, or that Faustus to whose influence Augustine for a time succumbed. Such in our own day, in different style, are certain moderns. Others in this category remain in their seclusion. Yet it is not always a satanic refusal which keeps them out of the Church. More simply, this can be the disgust which a high-minded person has for forms of life and thought which make him part of the herd. Even more simply, it is sometimes a case of a delicate soul shrinking back or fearfully withdrawing into a shell. They ask: Does not formal membership in the Church, which frowns upon untrammelled investigation and which holds back spiritual soaring, result in real regimentation and base promiscuity?

Benefit through Objections

An echo more or less muffled rises up from these objections, these repugnances to irritate the conscience of certain Christians. If their faith does not wither away, at least the bonds which secure them to the Church are sometimes slackened, causing a loss of vigor and enthusiasm. The reason is that even though from the standpoint of the truth, Christianity can well emerge victorious over all trials, the Church herself would still not appear justified in what she is. At least a theoretical justification does not automatically abolish the humanly-felt repugnance for her. An unbiased examination can readily make it plain that the wisdom which the Church proposes and with which she imbues her offspring does not consist in the mass of "childish trifles" of which St. Augustine believed she was composed, before the sermons of St. Ambrose opened his eyes. Such

an examination may well lead one to discover the solidity of her dogmas, even to see vaguely the profundity of her mysteries and how they are interpreted by the great doctors. It may well make us admire the splendor of the art and the richness of the culture which, at least during certain periods, made her human visage so illustrious. All this does not alter the manifest commonness of the mass of connecting cells which compose her body, to which all Catholic existence must daily accommodate itself and in whose soil it must inevitably take root.

Believers Upset

André Malraux, standing before the paintings in the Roman catacombs, the first artistic expression of the Word which rang from Christ's own lips, exclaimed, "How wretchedly these miserable scenes correspond to the rich tones of the Gospel Voice!"¹⁰ One could elaborate that remark. Will it not be the same inevitably with any expression of Catholic reality, whatever its mode or manner? For in the sermons we hear today, what has happened to the riches of Revelation? In the usual way it is presented, what becomes of the Christian vocation? What becomes of the Kingdom of God in many minds among the devout faithful or among the theologians? What becomes of the holy love of unity in some hearts too little purified from human passions? And in the manuals of the theologian, what have they done too often to the sense of mystery? Pascal could write glowingly of that attribute which theological mystery has of holding together both extremes of a truth while polarizing all the intervening space; but in practice, is not this soaring synthesis changed into some dull formula of "balanced compromise?"¹¹

The wonderful *complexio oppositorum* that Catholicism presents under all

¹⁰André Malraux, *La Monnaie de l'absolu*, p. 160.

¹¹Pascal, *Pensées* (J. Chevalier edition, n. 353, 862).

its aspects frightens so many of her own believers! Does not the Church herself habitually discourage overbold thinking and spirituality that is too lofty? Should not then the forms which she most willingly approves be, of necessity, such that the average Catholic climate can bear them? Have we not to confess that this atmosphere is always, in Claudel's phrase, "rather insipid and mediocre?" Even from the hands of those who believe themselves learned, what fodder, rehashed from age to age, is offered to the *irrisio infidelium*! In all truth, when you view her without illusion, when you bring her down from the aethereal atmosphere of pure idea and situate her in the hard core of reality, "What is the Church if not, so to speak, a body of humiliation which provokes insult and godlessness [or stern aversion or at best forbearance and reserve] among men who do not have the faith?"¹²

It is this very complexity, however, which we must indeed, not canonize in its totality, but endure in its inevitable elements and embrace in a loyalty which would not be loyal if it remained completely in the realm of the superficial. In order to accept the Church, one must take her as she is in her day-to-day human reality, as well as in her eternal divine idea, for *de jure* and *de facto* all disassociation is impossible. To love the Church, one must first of all completely overcome his antipathy, then love her in her solid tradition and bury himself, so to speak, in the expansive mass of her life like the grain of wheat buried in the ground. Such is the Catholic way of losing one's life in order to find it. Without this ultimate mediation, the mystery of salvation cannot touch us or transfigure us. The Incarnation must be pushed to its logical conclusion and according to that law, divinity must adapt itself to human

weakness. To possess the treasure one must grasp the "vessel of clay" in which it is borne and outside of which it escapes as vapor. In other words, the need for humility in order to belong to Jesus Christ demands also humility to seek Him in His Church and to join intellectual submission with "love for the brethren." (I *Peter*, 2, 17.) Such is the price of a good without price: the Catholic communion.

Lowliness and Strength

That is what St. Clement of Rome, the first successor of St. Peter, wrote ages ago in a single sentence plunging to the deepest meaning of the Church: "Christ belongs to those who are humble in their sentiments, not to those who tower proudly above the flock."¹³

In the sight of the "superior" man, everything in the Church appears lowly. But again in Pascal's phrase: "Strength goes hand-in-hand with this lowliness." And it is found only with lowliness. The idealized forms of Church life in which the "superior" man takes delight, seem to him loftier and more refined only because they are the offspring of his own mind. Let him search among them, if he will, for a tool with which to carve out a personality rich, harmonized and vigorous, or a text for interpreting the universe, or a springboard for projecting himself beyond the confines which wall in our human condition—they are all equally impotent, unable even to begin changing the human heart. Despite their apparent grandeur, the thoughts of the "superior" man are for him but a mirror in which he admires himself and which chain him to his pride. The sole grandeur which would not be full of deception, that which the Holy Spirit Himself plants in man's heart, supposes the soil of the common faith, accepted without reservation and never abandoned. There alone flow the waters of Siloe. There alone opens up the royal road of the Cross. The Church in her apparent

¹²Newman, *Sermon sur le Christ caché au monde* (in Pierre Leyris, *Cardinal Newman, le Christ*, 1943, p. 189).

¹³*Letter to the Corinthians*, c. 16.

lowliness is the sacrament, that is, the real and efficacious sign, of the "profundity of God." That is why the passage of the Apostle Paul which we have just explained is at once, to the natural man a statement of scandal and to the man of faith a cry of triumph:

Consider, brethren, the circumstances of your own calling; not many of you are wise, in the world's fashion, not many powerful, not many well-born. No, God has chosen what the world holds foolish, so as to abash the wise, God has chosen what the world holds weak so as to abash the strong, God has chosen what the world holds base and contemptible, nay, has chosen what is nothing, so as to bring to nothing what is now in being; no human creature was to have any ground for boasting, in the presence of God. (*I Corinthians*, 1, 26-29.)

Illustration from Augustine

Only a miracle of grace can make these things understood. Without grace, the most beautiful sentiments and the most lofty spiritual powers are only an obstacle. Even within the Church, as we have already seen, they can become temptation. If one day we are tempted in this way, it might be profitable to reread what St. Augustine recounts for us in the eighth book of his *Confessions*. He heard this incident from his friend Simplician. The elderly Victorinus was a philosopher "skilled in all the liberal learning." However, this master who enjoyed the esteem of many senators of rank, this man who had lived to see his own statue erected in the Forum, ultimately came "to feel no shame in making himself a slave for Christ, in bending his neck to the yoke with humility, and bowing his head beneath the opprobrium of the cross." But this only took place after long resistance, made longer by a haughty inability to comprehend. His example, for that very reason, becomes only more beautiful:

Lord, "Thou hast let down the heavens and from them have come forth," but by what means were you able to get within the heart of a man like this? He was well

versed in Holy Scripture. He was accustomed to search diligently for truth and was wont to study profoundly all the Christian documents. Also, not in public but in private did he say to Simplician: "Know ye that now I am a Christian?" "I will not believe that, I will not look upon thee as one of us until I shall see thee present within the Church of Christ." Whereupon Victorinus smilingly replied: "Ah, then, is it the walls of a building which make a man a Christian?" Again and again he insisted that he was a Christian, but always Simplician answered him in the same fashion and Victorinus returned with the same ironic remark But after he had formed the firm resolve through further intensive readings . . . he felt that he would be committing a veritable crime, if he continued to be ashamed of the mysteries instituted by Thy Word during His fleshly humiliation Abruptly he sought out Simplician, who hardly expected such an outcome, to say: "Let us hasten to the Church: I wish to become a Christian," Simplician, scarcely able to contain his joy, at once set out with him. After his initial instruction in the basic truths of the *catechesis*, he even asked to have his name set down without further delay for the ceremony of baptism. All Rome was filled with astonishment and the Church with happiness.¹⁴

If the aged Victorinus had not resolved to take the decisive step and thus lose himself in the lowly flock of the "practicing" faithful, he would still be remembered doubtless as an outstanding philosopher. Perhaps he would still be admired as the theologian who first conceived the internal theory of the Trinity which St. Augustine was later to elaborate into definite formulae for the West. His name would thus remain amongst those of the "makers" of dogma and no better claim to fame would have been his. But had he not taken that step to humility, he would not have merited another title, plain enough to be frank and for many scarcely noteworthy, but of all titles the most beautiful when its deep meaning is understood: he would not have been a *Catholic*.

¹⁴*Confessions*, VIII, c. 2, 3-4 (P. de Labriolle edition, pp. 178-79).

INTERNATIONAL BIBLIOGRAPHY ON VOCATIONAL ORDER

PHILIP S. LAND
Institute of Social Order

WHEN SOCIAL ORDER sought the collaboration of the well-known authors listed at the head of each country's entries, it was agreed that we would include only writings which advanced thinking about Vocational Order¹ or reported actual operations of VO at some level. Popularizations were excluded, however important the work of communicating ideas may be. In practice, this policy was difficult to follow; as a result some popular writings by well-known authors are included.

Because it proved impossible to incorporate all titles into a single set of categories, each country's listings, for this year at least, are printed separately. Further discussion among the collaborators will, we hope, develop a uniform set of categories. Our tentative schematic organization of material is:

- I. Writings specifically about VO.
 1. General discussions
 2. Treatment at specific levels
 - a. Enterprise level
 - b. Industry level
 - c. National level
 3. Studies of existing structures
- II. Writings implicating VO.
 1. Beginnings of VO discernible in a particular development at one or other level.
 2. Developments having such affinity with VO that readers will want to be acquainted with them.

Consequently, the bibliography is not directly concerned with industrial order, labor relations, human relations in industry, such proposals for reform as profit sharing, joint management, improved communications, wage-making, etc. On the other hand, some articles on allied topics which show awareness of VO problems are included; admittedly there is an element of the arbitrary. Besides, individual national situations alter the significance of related questions.

¹ The following abbreviations have been used in the bibliography: Vocational Organization, VO; Industrial Councils, IC; Vocational Groups, VG; Industry Council Plan, ICP.

Readers acquainted with the subject will readily appreciate the problem of uniform norms for deciding what should be included. To the problems of differing national approaches and national situations, there is added the further problem of each individual's evaluation of what is pertinent. There are, as yet, no fixed definitions to guide us; we are working with an idea only partly formulated, only faintly adumbrated in various institutions.

We hope to achieve more uniformity among the collaborating editors before the next annual edition. To this end we earnestly solicit your criticisms and suggestions. We are likewise eager to learn of omissions.

AUSTRALIA

FRANK MAHER

University of Melbourne, Melbourne

Preface: There are no writings on VO to be reported at this time, nor are there any current developments which suggest VO. Employers and union leaders are content, since times are good, to be governed by compulsory arbitration. As a result, they are rather apathetic about discussing longer-range developments of organic institutions.

AUSTRIA

JOHN SCHASCHING

University of Innsbruck, Innsbruck, Tyrol

Preface: As compared with the years 1920 to 1938, there has been little discussion of VO since the war. There are two reasons for this. First, Austria has been too preoccupied with the problem of survival to think much about an ideal organization of the economy. Second, Austria's *Ständestaat* of 1934-38 met considerable opposition, especially from the socialists and others who regarded it as fascist. Our concern here is not with this Austrian experiment in corporativism nor with socialist interpretation of it. But it can easily be seen that those who want to avoid political clashes during the present crisis would not be willing to write on this controversial topic. Nevertheless, there has been some discussion of VO.

Hans Bayer, *Gewinnbeteiligung*, Springer-Verlag, Wien, 1952, 164 pp.

"Berufsständische Ordnung, Subsidiarität und Mitbestimmung," *Orbis Catholicus*, [Herder-Korrespondenz, Wien], 4 (Heft 4, 1951).

Auf dem Weg zur Mitbestimmung, Produktivitätssteigerung und Betriebsdemokratie, Verlag des Oesterreichischen Gewerkschaftsbundes, Wien, 1952, 64 pp.

Rudolph Hausleithner, "Persönlichkeit und Gesellschaft im Harmonischen Ausgleich," *Gloria Dei*, [Graz], 4 (Heft 3, 1949-50).

Author is among best known champions of VO in Austria. See his *Gehalt und Gestalt der Wahren Gesellschaft*, Linz, 1947, 132 pp.

Walter Heinrich, "Dezentralization im Betrieb," *Berichte und Informationen*, [Oesterreichisches Forschungsinstitut für Wirtschaft und Politik, Salzburg], 7 (Heft 310, 1952).

"Der Johnstone-Bericht Wörtlich," *Berichte und Informationen*, 7 (Heft 306, 1952).

The economic adviser of the U. S. legation in Vienna attempts to show that free competition is narrowed by vocational groups ("Kammersystem" — Berufsmässige Vereinigungen).

Johannes Messner, *Das Naturrecht*, Tyrol, Innsbruck, 1950, 951 pp.

This work is widely known outside Austria. Pages 785-861 are an important attempt to show how VO can build a true social economy. Translated by J. J. Doherty as *Social Ethics: Natural Law in the Modern World*, Herder, St. Louis, 1949, xiii, 1018 pp.

———, "Die Stunde des Sozialen Katholizismus," *Die Furche*, [Wien], 8 (No. 39, 1952).

Ludwig Neundörfer, "Neuen Sozialstrukturen Zu," *Wort und Wahrheit*, [Wien], 6 (1951) 903-14.

Albert Pickert, "Macht und Einfluss von Verbänden und Gewerkschaften," *Berichte und Informationen*, 7 (Heft 313, 1952).

Max Pietsch, *Von Wert und Würde Menschlicher Arbeit*, Herder, Wien, 1952, 224 pp.

Shows the possibility of restoring the worth of the worker in the modern plant.

Pius XII, "Ansprache bei der Schlusskundgebung des Wiener Katholikentages am 14 September 1952," *Die Furche*, 8 (No. 38, 1952).

This important papal address proclaims the new social development which brings

an end to class warfare and protects the individual, little communities and associations against state encroachment.

Walter Riener, S.J., "Die Sozialen Anliegen der Katholiken," *Die Furche*, 8 (No. 41, 1952).

CANADA

RICHARD ARÈS

Institut Social Populaire, Montreal

Preface: Since he found few books or articles suitable for the bibliography, Father Arès did not think it useful to put them into categories.

Richard Arès, S.J., "Organisation Professionnelle et Réforme de l'Entreprise," *Relations*, [Montréal], 12 (April, 1952) 86-89.

———, "Société Capitaliste et Organisation Professionnelle," *Relations*, 12 (February, 1952) 32-35.

———, "Syndicats et Organisation Professionnelle," *Relations*, 11 (December, 1951) 339-41.

Émile Bouvier, S.J., *Patrons et Ouvriers*, Section des Relations Industrielles de l'Université de Montréal, Montréal, 1951, 210 pp.

———, *Neither Right nor Left*, (English version), *ibid.*, 203 pp.

Alfred Charpentier, "Plan de l'Entreprise et Plan de la Profession," *Culture*, 13 (1952) 182-86.

Marcel Clément, *Introduction à la Doctrine Sociale Catholique*, Fides, Montréal, 1951, 188 pp.

———, *Manifeste Communautaire*, Publications de l'Institut Social Populaire, Montréal, 1952, 32 pp.

Marcel Clément, et Richard Arès, S.J., *Vers la Corporation Agricole*, Éditions de l'École "Noé Ponton," Sherbrooke, 1951, 172 pp.

Gérard Dion, "Importance Actuelle de l'Étude de l'Entreprise," *Relations Industrielles*, Laval, (April, 1952).

———, "La Doctrine Sociale de l'Église et la Gestion Économique des Entreprises," *Relations Industrielles*, (September, 1951).

Aldéi Lanthier, *Le Corporatisme d'Association*, Chez l'Auteur, Montréal, 1951, 80 pp.

John P. Walsh, O.M.I., *Basic Principles of the Industry Council Plan of Pius XI and of the Policy of the Sherman Act*, Excerpta ex Dissertatione, (Reprint from *Revue de l'Université d'Ottawa*, January-March and April-June, 1951) Leclerc Printers, Hull, Québec, 1951, 62 pp.

ENGLAND

PAUL DERRICK

Newbury, Berks., England

Preface: Little original writing about VO in the past two years. Nationalization gets most attention: while some Laborites want more, some are trying to work out alternatives; Liberals and Conservatives are also trying to work out alternatives. All parties propose better distribution of property, partnership in industry and so forth. Thus they show signs of groping toward guild order.¹

Enterprise Level:

Austen Albu, M.P., and Norman Hewitt, *The Anatomy of Private Industry*, Fabian Publications, London, 1951, 40 pp.

Proposes law for public companies limiting dividends on shares and giving workers one-third representation on boards.

Hugh A. Clegg, *Industrial Democracy and Nationalisation*, Blackwell, Oxford, 1951, 147 pp.

Surveys progress of industrial democracy in nationalised industries and problems encountered.

C. A. Cooke, *Corporation, Trust and Company*, Manchester University Press, Manchester, 1951, 206 pp.

Transition from medieval guild to modern company.

Paul Crane, S.J., "Democratic Capitalism," *Studies*, [Dublin], 40 (March, 1951) 33-46.

Margaret Digby, *Agricultural Co-operation in the Commonwealth*, Blackwell, Oxford, 1951, 172 pp.

Authoritative survey.

Hyacinthe Dubreuil, "Industrial Organization on the Basis of Autonomous Groups," *International Labour Review*, [London], 64 (October, 1951) 285-302.

Edward Goodman, *Forms of Public Control and Ownership*, Christopher, London, 1952, 142 pp.

George A. Goyder, *The Future of Private Enterprise*, Blackwell, Oxford, 1951, 176 pp.

Proposes law requiring each company to define responsibility to worker, customer, shareholder and community.

¹To the following list Mr. Derrick appends a select bibliography of additional titles on certain British developments and a list of twenty journals and organizations "interested in industrial relations and kindred problems." These are available from SOCIAL ORDER.

D. R. Marsh, *Corporate Trustees*, Europa Publications, London, 1952, 318 pp.

Legal background to idea of corporation and trust; supplements Cooke, above.

The Peoples Industry, Co-operative Party, London, 1952, 26 pp.

Shows possibilities of extending co-operative production and of devolution in nationalised industries.

M. Postan and E. E. Rich, editors, *Trade and Industry in the Middle Ages*, Vol. II of *The Cambridge History of Europe*, Cambridge University Press, Cambridge, 1952, xv, 604 pp.

Medieval guild order and development of capitalism within it.

Industry Level:

T. Ferguson and J. Gunnison, *The Young Wage Earner*, Oxford University Press, Oxford, 1951, 194 pp.

Joseph Goldstein, *The Government of British Trade Unions*, Allen and Unwin, London, 1952, 300 pp.

Apathy in democratic process in Transport and General Workers' Union.

National Institute of Industrial Psychology, *Joint Consultation in British Industry*, Staples, London, 1952, 276 pp.

Reports of an exhaustive enquiry.

Roy Lewis and Angus Maude, *Professional People*, Phoenix House, London, 1952, 284 pp.

Comprehensive survey of their condition.

John Strachey, *The Just Society*, Labour Party, London, 1951, 24 pp.

Ferdynand Zweig, *The British Worker*, Penguin Books, London, 1952, 243 pp.

National Level:

Paul Derrick, "Industrial Partnership and the Balance of Payments," *Christian Democrat*, 3 (January, 1952) 9-18.

Parkinson Hargreaves, *The Ownership of Industry*, Eyre and Spottiswoode, London, 1951, 129 pp.

Enquiry into distribution of share capital.

E. Holloway, "Thoughts on the Nature of Ownership," *New Life*, [Y.C.W.], 106 Clapham Rd., London], 8 (November-December, 1952) 222-32.

C. H. Strand, *The Workers' Way Ahead*, Falcon Press, London, 1952, 98 pp.

Relates structure of enterprise to kind of VO in industry as a whole.

C. Taylor, "Fresh Deal for Steel," *Christian Democrat*, 3 (March, 1952) 62-9.

W. A. Robson, *Problems of the Nationalised Industries*, Allen and Unwin, London, 1952, 390 pp.

FRANCE

A. DESQUEYRAT AND H. DE FARCY
L'Action Populaire, Vanves, Seine

Preface: No studies of outstanding importance within the two-year period. Both studies and realizations, or the beginnings of realizations, of VO belong to the past—especially to 1940-1945, when the Vichy government tried a complete reorganization of the social and economic order and, after Vichy, to the ferment of social thought and proposals associated with the Liberation.

The most basic studies of VO were made in the Social Week of Angers: 1935: *Semaines Sociales de France*, 27th Session, 1935, Angers, *L'Organisation Corporative*, *Chronique Sociale de France*, [16, rue du Plat], Lyon, 1935, 627 pp.

There are VG (*organisations professionnelles*) existing in France. Since they are of diverse forms, we shall treat each separately. The following six categories present the most significant.

A. The Orders:

These [I think of the Dominican Order, Order of Eastern Star. Ed.] belong to the corporative tradition of the *Ancien Régime*. The Order of Advocates, for instance, goes back to 1790. Principal ones are: advocates, doctors, midwives, dentists, pharmacists, veterinarians, architects, surveyors, accountants. Quite similar are: notaries, officers of the law courts (*les huissiers*), commissioned appraisers and two other orders of lawyers (*les avoués* and *les agréés*).

Only noteworthy study of these is:

M. Gounot, "Organisation du Régime Corporatif dans les Professions Libérales," pp. 401-21, in *Semaines Sociales de France*, *L'Organisation Corporative*. (For full citation, see above.)

B. Modern Corporative Organizations:

Corporative or semi-corporative organizations existed before the war, 1939-45, for industries as varied as wheat production, milling, shoe-making and others. The only remaining one of that period of a very highly corporative character is the maritime fishermen. The General Confederation of Agriculture (C.G.A.) is also considered to be truly corporative, even though membership in it is not compulsory.

The following items all concern agricultural organizations. It should first be noted that the reason why so little appeared in 1951-52 on rural life is that the important discussions of the problem of social structure which took place after the Liberation had already brought about a social milieu favorable to the establish-

ment of various organizations intermediate between individuals and the state. Important were farm cooperatives and other societies of mutual assistance (*les organismes de mutualité*).

The rural-life philosophy of the Church has been progressively set forth in the following Congresses:

Congrès sur la Coopération, *Pour une Vraie Coopération, Sauvegarde de l'Exploitation Familiale*, Mouvement Familial Rural, [13, rue du Docteur Roux, XVI], Paris, 1948.

Congrès sur la Mutualité Agricole. *Discussed in* V. Petitlaurent, *Famille Rurale et Mutualité Agricole*, Mouvement Familial Rural, Paris, 1949, 176 pp.

Discussion sur la Mutualité Agricole. *Reported in* "La Mutualité Agricole," *Droit Social*, [Librairie Sociale et Économique, 3, rue Soufflot, Paris, VI], (December, 1950).

Semaine Sociale de Nantes. *Reported in* *Semaines Sociales de France*, 37th Session, 1950, Nantes, *Le Monde Rural dans l'Économie Moderne*, *Chronique Sociale de France*, Lyon, 1950, 358 pp.

Two recent organizations owe their existence in considerable measure to the foregoing social teaching. Though Catholics are active in them, both are non-sectarian. The first is Les Centres d'Études Techniques Agricoles. It publishes *Bulletin des Centres d'Études Techniques Agricoles*, [10, rue d'Athènes, Paris, IX]. To its centers other types of cooperative activity have been gradually drawn. The second is a group of institutions owing their origin to the Chambres d'Agriculture. It publishes *Chambres d'Agriculture*, [11 bis, rue Scribe, Paris, IX]. These latter associations are semi-public bodies elected by the various professions to represent the profession before the public powers. They have also some authority with regard to organization of the professions themselves.

Among studies of particular aspects of this whole program, recommended are those appearing in *Fiches Rurales*, monthly review of Mouvement Familial Rural, on financial and human problems of organizers in these professional associations and on practical problems of associations of agricultural workers.

J. Burtin, "Evolution du Syndicalisme," *Fiches Rurales*, (May, 1951). "L'Organisation Professionnelle, A-t-elle Besoin de Syndicalisme?" *ibid.*, (March, 1952).

F. Romatif, "Les Difficultés des Dirigeants d'Organisations Rurales," *ibid.*, (May, 1952).

G. Roualdes, "Le Centre d'Études Techniques Agricoles," *ibid.*, (February, 1952). "Vers un Échelon Local de la Mutualité Sociale," *ibid.*, (January, 1951).

J. Villot, "Le Rôle du Syndicalisme Ouvrier Agricole," *ibid.*, (December, 1952).

C. *Statutory Organizations (Les Statuts Particuliers):*

A considerable number of quite varied professions are now under the aegis of public law, especially in the fields of the artisans, but 1952 brought no notable studies. See, however: "Réflexions sur l'Organisation Professionnelle de la Presse," *Droit Social*, (May, 1951).

D. *Vocational Groups (l'Organisation Professionnelle) in Industry and Commerce:*

Four developments will be noted and related entries added after each:

1. The Charter of Labor: The 1941 Charter was itself a real approximation to VO. It was, however, with other Vichy legislation, annulled in 1944. Two studies which evaluate the Charter are:

V. Chaigneau, *La Charte du Travail*, Librairie Générale de Jurisprudence, [20, rue Soufflot, v1, Paris, 1944, 303 pp.

—, *Histoire de l'Organisation Professionnelle en France*, *ibid.*, 1945.

2. Theoretical studies between 1945 and 1952: Since Vichy, VO has fallen into the disrepute suffered by all institutions associated with Vichy. But Christian social workers have retained it as an objective. In 1946 a group of employers elaborated an important project of VO, pursuing several studies to evaluate past experience and the best lines of future development. The Semaine Sociale at Dijon, July, 1952, also addressed itself to this in its discussion of the theme, "Wealth and Poverty."

A. Detoeuf, *Passé, Présent et Avenir de l'Organisation Professionnelle*, Ed. du Chêne, [4, rue de la Paix, ii1, Paris, 1946, 32 pp.

Jeunes Patrons, *Organisation Professionnelle*, Centre des Jeunes Patrons, [19, avenue Georges V, viii1, Paris, 1947, 30 pp.

L'U.N.I.A.P.A.C., [Association of Catholic Employers], *L'Organisation Professionnelle*, Ed. E.P.E.E., [100, rue de l'Université, viii1, Paris, 1950, 194 pp.

Plan Commun 46, U.S.I.C. (Unione Sociale d'Ingenieurs Catholiques), [18, rue de Varenne, viii1, Paris, 1947, 30 pp.

Réflexions sur l'Organisation Professionnelle, Secrétariats Sociaux du Nord, [39, rue de la Monnaie], Lille.

Semaines Sociales de France, 39th Session, 1952, Dijon, *Richesse et Misère*, Chronique Sociale de France, Lyons, 1952.

3. The 1946-50 Laws of Collective Bargaining: In these laws Parliament manifested its interest in promoting national vocational charters for each sector of industry. Under their respective national charters individual enterprises would negotiate their plant contracts.

L. Boiteau, *Traité Pratique des Conventions Collectives*, Ed. Rousseau, [14, rue Soufflot, v1, Paris, 1947, 160 pp.

P. Durand, "La Loi du 11 Février, 1950," *Droit Social*, (March-April, 1950).

"La Convention des Industries Textiles," *Terre Humaine*, [Organe du M.R.P., 43, rue de Liège, viii, Paris], (1951).

"Étude de la Convention Nationale de l'Industrie Textile," *Liaisons Sociales*, [Bureau des Liaisons Sociales, 73, rue de Nazareth, Paris, iii1, (February 7, 8, 9, 1951).

"Étude de la Loi du 11 Février, 1950," *Formation C.F.T.C.*, [29, rue de Montholon, Paris, ix1, (March, 1950).

4. The Monnet Plan: Lastly, the Monnet plan for the modernization and rationalization of industry calls for the existence of certain elements of VG; for the commissions for the various branches of industry and agriculture are made up of representatives from the respective associations of employers, workers and technicians.

"Le Plan Monnet: a Symposium," *Droit Social*, (March, 1951). See especially, J. R. Rabier, "Une Expérience de Planification Souple en Régime Démocratique."

E. *Private Efforts at Vocational Beginnings:*

In default of real VO, there are approaches initiated by such sources as employers' associations and business agreements. However, though at times they concern themselves with such disinterested purposes as improved standards of production, reduction of costs and of sale prices, more often the purpose of such cooperation is avoiding competition which threatens profits. In general, these private activities cannot be said to have the characteristics of the organic groups proposed in *Quadragesimo Anno*.

R. Gaillard, "Les Ententes Professionnelles et l'Asainissement des Prix," *Revue de l'Action Populaire*, [Éditions Spes, 79, rue de Gentilly, Paris, xiv], 7 (August-October, 1952) 516-24.

Studies a law proposing to control private industrial agreements.

F. VG and the Reform of Enterprise:

Of the many reforms proposed at this level few are set forth as belonging to the wider framework of VO. The individualism of French employers generally opposes this. Still, VO is part of the program of enterprise reforms sought by the Association of Business Executives for the Union of Capital and Labor (U.C.E.-A.C.T.), Jeunes Patrons and all movements, parties and unions of Christian or humanist inspiration.

General Ideas:

G. Lasserre, *Socialiser dans la Liberté*, Éd. Albin Michel, [22, rue Huyghens, xiv], Paris, 1949, 320 pp.

A humanist socialism.

Programs:

A. Adrian, "Bibliographie Systématique sur la Réform de l'Entreprise," *Droit Social*, (June, 1943).

G. Desbuquois and P. Bigo, *Réforme de l'Entreprise et Pensée Chrétienne*, Éd. Spes, Paris, 1945, 22 pp.

Alexandre Dubois, "Pour une Évolution des Structures Capitalistes," *Jeune Patron*, 6 (June, 1951) 21-25.

—, "Vers un Dépassement de l'Entreprise Capitaliste," *Jeune Patron*, 6 (May, 1951) 23-26.

Charles Leger, *La Démocratie Industrielle et les Comités d'Entreprise en Suède*, Librairie Armand Colin, Paris, 1950, x, 227 pp.

Plan Commun 44, U.S.I.C., Paris, 1944, 30 pp.

"Réformes de Structure," *Chronique Sociale de France*, 54 (January-March, 1946).

Structures Humaines dans l'Entreprise et dans l'Économie, U.C.E.-A.C.T., [14, boulevard Jean Mermoz], Neuilly-sur-Seine, 1950, 53 pp.

J. Zamanski, *L'Avenir de l'Entreprise: Un Patronat qui s'Engage*, Éd. E.P.E.E., Paris, 1948, 176 pp.

Account of conferences held by the Confédération Française des Professions, May, 1947; describes actual experiences of social reforms in the enterprise but without explicit reference to VO.

GERMANY

OSWALD VON NELL-BREUNING
Frankfurt

Preface: In Germany VO is not receiving much attention. It is widely looked upon as outdated and as a purely Catholic program of no great consequence. Consequently there is little to report specifically. Even of the entries below one or two are not too directly concerned with our theme.

Goetz Briefs, *Zwischen Kapitalismus und Syndikalismus: die Gewerkschaften am Scheideweg*, Lehnen, München, 1952, 189 pp.

Ferdinand Fried, "Wirtschaft in Selbstverwaltung," (*Evangelisches Sonntagsblatt*, [Hamburg], (August 26, 1951).

L. H. Ad. Geck und Bernhard Ridder, *Theodore Brauer, ein Sozialer Kämpfer: Gedenkschrift zur 10 Wiederkehr Seines Todestags*, Kolping-Verlag, Köln, 1952, 72 pp.

Franz H. Mueller, *Soziale Theorie des Betriebs*, Duncker and Humblot, Berlin, 1952, 224 pp.

Schülke, "Um die Berufständische Wirklichkeit im Handwerk," *Spiegel der Gewerke*, (1952).

Wilhelm Schwer, *Stand und Ständeordnung im Weltbild des Mittelalters: Die Geistes- und Gesellschaftsgeschichtlichen Grundlagen der Berufständischen Idee*, Mit Vor- und Nachwort herausgegeben von Nikolaus Monzel, 2 Auflage. Ferd. Schöningh, Paderborn, 1951, iv, 99 pp.

"Die Wirtschaftsordnung in Christlicher und Sozialistischer Sicht," *Wirtschaft und Gesellschaft*, [Verlagsgesellschaft Deutscher Konsumgenossenschaften, Hamburg], (Heft 1, 1952) 66.

Four lectures delivered at the meeting of Christians and socialists in Königs-winter, January 3-5, 1952.

IRELAND

E. J. COYNE

Catholic Workers' College, Dublin

Preface: No significant writings appropriate to parts 1 and 3 of the bibliography.

Industrial Level: (Professional Organization)

D. J. Cannon, "The Necessity and Functions of a Health Council," *Irish Ecclesiastical Record*, [Dublin], 77 (May, 1952) 351-56.

Thomas McLaughlin, "The Free Professions in Jeopardy," *Christus Rex*, [Naas, Co. Kildare], 5 (April, 1951) 182-91.

Approximations:

M. J. Costello, "Farming Programme for Ireland," *Studies*, [Dublin], 41 (June, 1952) 129-46.

INDIA

CYRIL C. CLUMP

Indian Institute of Social Order, Poona
C. C. Clump, "A Social Framework," *Social Action*, [4 Boat Club Road, Poona 1], 2 (July, 1952) 128-34.

ITALY

ALBERTO DE MARCO

La Civiltà Cattolica, Rome

Preface: Most of the entries below treat VO abstractly; only those concerned with the national level treat of existing institutions.

Perhaps in consequence of the experience of fascist state corporativism, not a great deal of attention is devoted to corporative economic order. Catholics often approach the problem with diffidence, if not hostility.

At the enterprise level there are no concrete developments such as co-management in Germany, though the constitution provides for labor's participation in the life of the enterprise. There are in all enterprises commissions composed of representatives of the workers. These watch over the administration of the collective contract but have no power to direct the enterprise. The labor contracts, of very great advantage to workers, owe their efficacy to the union strength and government support.

In general, little confidence is shown in profit sharing or co-management as means of improving the worker's condition. Co-management is, indeed, on the agenda of the all-socialist parties and unions—but for political purposes. The democratic parties and unions show little interest in agitating for it, being more interested in a liberal system—one manifesting very considerable social development.

General Discussions of VO:

Giuseppe Bottai, "Verso il Corporativismo Democratico o verso una Democrazia corporativa?" *Il Diritto del Lavoro*, [Rome], (May-June, 1951) 179.

Alberto Canaletti Gaudenti, "Polemica Corporativa," *Civiltà Italiana*, [Rome], (July-August, 1952) 524.

Clarifies some ideas of corporativism:

1. the corporate order must be democratically organized, 2. it is the means of making workers and producers responsible members of the democratic

state, 3. it gives labor a role in the economy at both enterprise and national levels.

Alberto de Marco, S.J., "Verso il Corporativismo Democratico," *La Civiltà Cattolica*, [Rome], An. 102, v. 4 (1951) 287.

Accepting Sturzo's position, [see below] the writer says that this improved status of labor cannot prescind from the common good which must protect all interests, including non-economic; the common good is best advanced through a corporative social system based upon democracy.

Giuseppe Mozzì, "Dal Liberalismo al Corporativismo," *Vita Sociale*, [Firenze], (1951) 179.

Rejects Sturzo's position [see below] because it is a return to the liberal conservatism which made the free union a substitute for the old guild order (*antica corporazione*). The moral conditions prerequisite to corporatism are set forth.

Alberto Canaletti Gaudenti e Saverio de Simone, *Verso il Corporativismo Democratico: Scritti Scelti Coordonati e Annotati*, Cacucci, Bari, 1951, 282 pp.

Of 24 authors, not all are favorable to corporatism. Most notable both as authorities and for the current importance of the ideas expressed are Luigi Sturzo, "Corporativismo e Libertà," and Francesco Carmelitti, "Stato Democratico e Stato Corporativo." Sturzo asserts that free trade unionism (*libertà sindacale*) is indispensable for advance of workers. Another noteworthy selection is that of Achille Grandi, head of Catholic trade unionism both before Fascism and after the recent liberation. He consistently affirms that freedom of association and of action is the soul of corporatism.

Enterprise Level:

Achille (pseudonym), "La Crisi del Capitalismo Comincia dall'Impresa," *Mondo Economico*, [Milano], (September, 1951) 5.

Aldo M. Azevedo, "La Partecipazione Operaia agli Utili," *Produttività*, [Rome], (1951) 231.

Enzo Collotti, "L'Articolo 46 della Costituzione e la Partecipazione dei Lavoratori alla Gestione delle Imprese," *Rivista Giuridica del Lavoro*, [Rome], 2 (Fascicoli 4 & 5, 1951) 282.

Luigi Luzzati, "La Partecipazione degli Operai ai Profitti della Azienda Industriale," *Rivista della Cooperazione*, [Rome], (August, 1951) 799.

Luigi Adolfo Miglioranza, "Il Rapporto di Lavoro nella sua Evoluzione," *Il Diritto del Lavoro*, (1951) 73.

The labor contract is no longer just an agreement depending upon the free consent of the two parties; it has taken on an institutional character and the relationship is now that of a stable work community. The factors producing this new development are set forth. Conclusion is drawn that in the plant, organized activity (*organi che operano nell'azienda*) counts for more than the activity of individuals as such.

Mastino del Rio, "I Rapporti Sociali nell'Azienda," *Vita e Pensiero*, [Milano], 34 (April, 1951) 203.

Mario Romani, "I Rapporti Sociali nell'Azienda," *Vita e Pensiero*, 35 (May, 1952) 203-10.

—, "Nuove prospettive nei Rapporti Sociali d'Azienda," *Vita e Pensiero*, 35 (May, 1952) 254-59.

The first article gives the difficulties in the way of good industrial relations; the second, the remedies.

Ugo Ruffolo, "Consigli di Gestione e Partecipazione Aziendale," *Idea*, [Roma], 4 (1952) 168.

Industrial Level (Sul Piano della Professione):

Fausto Montanari, "Le Professioni Liberali e la Loro Posizione nella Società Contemporanea," *Iustitia*, [Roma], 4 (1951) 58.

Aldo Moro, "La Professione Forza Coesiva della Società," *Civitas*, [Roma], 5 (1951) 3.

"Profession" (the occupational group) helps produce solidarity and balance in the conflict of group and class interests. Its contribution to the unification of society must not be prevented by opposition from the state.

Alberto de Stefani, "Il Superamento del Sindacalismo," *Civiltà Italiana*, (1951) 905.

Trade union power is so great that the state must either assimilate it or bow under it. The division between capital and labor can be ended only by a democratic corporatism, evolved from the bourgeois state or by a monopolistic dictatorship, as that of the proletariat.

National Level:

Meuccio Ruini, "Il Consiglio Nazionale dell'Economia e del Lavoro," *Rivista del Diritto del Lavoro*, [Roma], (July-September, 1951) 953.

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Italo Maria Sacco, "Dal Consiglio Superiore del Lavoro al Consiglio Nazionale dell'Economia del Lavoro," *Civiltà Italiana*, (1951) 899.

This gives the history of the National Council of Economy and Labor as a consultative body with power to present to the legislators proposals for laws in social and economic matters. Such consultative bodies will permit the integration on the national plane of the factors of production and gradually bring about a reform along corporative lines.

Note:

In 1946 there appeared a review, *Pagine Libere*, devoted to promoting the corporative order. Its founders were syndicalists who had worked in the syndicalist camp during the days of Fascism. The review appears to have ceased publication, but from 1946 to 1951 it offered articles of unusual interest on the subject. The following titles are all from 1951:

Francesco Carnelutti, "Il Corporativismo è Metodo o Programma?"

Giuseppe Chiarelli, "Il Corporativismo come ordinamento e come ideologia."

Amleto di Marcantonio, "La Categoria professionale come Unità Necessaria."

Ernesto Lama, "Necessità del Metodo Corporativo."

Renato Melis, "Nuovo Corporativismo contro Vecchi Corporativismo."

Costantino Mortati, "A Proposito di Corporativismo," (con una postilla di Vito Panunzio).

Costantino Mortati, "I Limiti di una Trasformazione Corporativa dello Stato."

Silvio Panunzio, "Comunismo, Corporativismo e Cristianesimo."

Vito Panunzio, "Ancora del Nostro Corporativismo."

Ubaldo Prosperetti, "Unicità o Pluralità Sindacale?"

Vito Panunzio, "Del Corporativismo 'Democratico,' 'Cattolico' e di Altro Ancora."

NETHERLANDS

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Preface: In February, 1951, the States General passed a statute called the "Industrial Council Act." This authorized (but did not itself create) the establishment of four types of industry councils for the promotion and regulation of the Dutch economy. These correspond to the three levels chosen for use in this bibliography with the exception that at the industry level the Dutch law proposes a

Product Council *vertically* integrating all industries concerned with one final product and an IC *horizontally* integrating all firms at any one stage of the process. Readers of English will find an account of the Dutch development in Peter de Bruin, "Toward Economic Order," *SOCIAL ORDER*, 1 (February, 1951) 54-65. All the entries below are concerned with one or other phase of this experiment.¹ Ed.

Enterprise Level:

Fundamental questions:

R. Gevers Deynoot, "De Belangengemeenschap van Directie en Arbeiders in de Onderneming," [The Common Interests of Management and Labor], *Mens en Onderneming*, 5 (January, 1952).

J. J. M. van der Ven, "De Crisis der Zeggenschap in de Onderneming," [The Crisis of the Right to Manage in the Enterprise], *Mens en Onderneming*, 4 (February, 1951).

——, "Medezeggenschap in de Onderneming," [Cogestion in the Enterprise], *De Naamloze Vennootschap*, (February, 1952) 202-05.

Realizations: (Dutch Enterprise Council)

W. J. van Eykern, "Ondernemingsraden," [Enterprise Councils], *Sociaal-economische Wetgeving*, (September, 1952).

W. F. de Gaay Fortman and D. W. Ormel, *Samenwerking in de Onderneming*, [Cooperation in the Enterprise], Wever, Franeker, 1951, 55 pp.

A. Knaapen, *De Ondernemingsraden*, [Enterprise Councils], Van Gorcum, Assen, 1952, 172 pp.

Compares cogestion in Holland and Belgium. Available in English is William N. Clarke, S.J., "Industrial Democracy in Belgium," *SOCIAL ORDER* 2 (o.s.) (February, 1949) 49-69. Reprinted in *American Catholic Sociological Review*, 10 (1949) 229-57. Ed.

Modelreglement voor Ondernemingsraden, (A Model of Statutes for Enterprise Councils), The Foundation of Labor, The Hague, 1952, 28 pp.

¹ The following periodicals can be usefully consulted. For the employer's view: *De Onderneming* (Neutral), *De Katholieke Werkgever*, *De Werkgever* (Calvinist); for the viewpoint of labor: *Lering en Leiding* (Catholic), *Herstel* (Catholic), *Evangelie en Maatschappij* (Calvinist), *De Vakbeweging* (Socialist). I. Kuylaars, S.J., "Arbeid, Bron van Geluk," [Labor, Source of Happiness] *Lering en Leiding*, (November, 1952) 271-303, esp. 291-98.

Position of Higher Personnel and Cogestion

van Beers, "Leidinggevende Ambtenaren Bespreken Medezeggenschap," [Higher Officials and Cogestion], *De Vakbeweging*, 8 (April, 1952).

K. Roncken, "Medeverantwoordelijkheid in Medezeggenschap in 's Rijksdienst," [Co-responsibility and Cogestion in Government Service], *Arka*, (April, 1952).

Enterprise Councils and Organized Labor

D. W. Ormel, "De Taak van het Georganiseerde Bedrijfsleven bij de Uitvoering van de Wet op de Ondernemingsraden," [Organized Business and the Realization of the Enterprise Council Act], *Sociaal Maandblad Arbeid*, 7 (July-August, 1952).

Profit Sharing

A. I. Diepenhorst, "Principiële en Practische Betekenis Vanwinstdeling," [Fundamental and Practical Significance of Profit-sharing], *De Werkgever*, (March, 1952). Interim-rapport Staatscommissie Bezitspreiding, *Het Vraagstuk der Winstdeling*, [The Problem of Profit Sharing], Staatsdrukkerij, The Hague, 1952, 209 pp.

Rapport Commissie-Middelhuis, *Aanspraken der Arbeiders op een Aandeel in de Investerings*, [Rights of Labor to Participate in Investments], The Catholic Labor Movement, Utrecht, 1952, 54 pp.

Industry Level:

General Questions Related to the IC Act of 1950

G. J. Balkenstein, "Enkele Aspecten van de Ontwikkeling der P.B.C. in Nederland," [Some Aspects of the Development of a Vocational Order in the Netherlands], *Socialisme en Democratie*, 9 (May, 1952).

W. J. van Eykern and G. J. Balkenstein, *De Wet op de Bedrijfsorganisatie*, [The Industry Council Act], Samson, Alphen, 1950, 349 pp.

P. S. Pels, "Bij de Opening van een Nieuw Gebouw," [On opening a New Building], *Sociaal Maandblad Arbeid*, 7 (November, 1952) 316-23.

Public Relations Department of the Ministry of Economic Affairs, *The Industrial Organization Act in the Netherlands*, The Hague, 1951, 34 pp.

A. van Wijnen, J. Van Staay, P. van der Wilde, "De Publiekrechtelijke Bedrijfsorganisatie," [The Industry Councils], *Economisch-Statistische Berichten*, (1951) 591-93 and 653-56.

Important discussion whether IC are organs of the state with cooperation of

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organized industry or institutions of free industrial life, subject only to final control by the state.

P. Zonderland, "Rond de Vraag of het Oprichten van Hoofdproductieschappen Mogelijk Is," [About the Creation of Product Councils], *Sociaal-economische Wetgeving*, (July, 1952).

Relations between VO and existing institutions

W. J. van Eykern, "Enige Aspecten van het Nieuwe en Oude Bestel der P.B.O.," [Some Aspects of the New and Old Order], *Sociaal-economische Wetgeving*, (April, 1952) 9-18.

Practical problems in creating industry councils.

W. F. de Gaay Fortman, *De Arbeider in de Nieuwe Samenleving*,² [The Worker in the New Society], The Hague, 1952, 102 pp.

W. C. van der Grinten, "C.A.O. of Bedrijfsverordening?" [Collective Agreement or Industry Council?], *De Onderneming*, (March, 1952).

——, "Van C.A.O. Naar Bedrijfsverordening," [From Collective Agreement Toward Industry Council Decision], *De Werkgever*, (June, 1952).

——, "Politiek der Industriële Externe Betrekkingen," [Industrial Relations Policy in the Foundation of Labor], *De Onderneming*, (December, 1951).

——, "De Structuur der N.V.," [The Structure of Incorporated Enterprise], *Tilburg*, 1952, 24 pp.

G. Klein, "De Bedrijfsraad Voor het Bouwbedrijf," [The Industry Council, Old Style in the Building Industry], *De Bouwer*, (September, 1952).

P. A. Steenkamp, *De Gedachte der Bedrijfsorganisatie in Protestants-Christelijke Kring*, [The Idea of a Vocational Order Society Among Calvinists], Kok, Kampen, 1951, 200 pp.

J. A. Veraart, "De Plaats van de P.B.O. in de Wetenschap," [The Place of Vocational Order in Social Science], *Economie*, (March, 1951) 265-75.

The father of VO in Holland describes the relations between VO and the traditional juridical, social, economic institutions.

——, "Publiekrechtelijke Bedrijfsorganisatie in België en Nederland," [Vocational Order in Belgium and the Netherlands], *Kultuurleven*, (1951) 41-50; 106-15.

Judicial Procedures Within Industry Councils

W. G. Vegting, "Administratieve Rechtspraak in de Bedrijfsorganisatie," [Administrative Justice in Industry Councils], *Sociaal Maandblad Arbeid*, 7 (October, 1952).

——, "Bedrijfsrechtspraak in de Mijnindustrie," [Administration of Justice in the Mining industry], *De Minjwerker*, (October, 1952).

The Making of Wages by IC

P. S. Pels, *De Ontwikkeling van de Loonvorming*, [The Development of the Formation of Wages], Samson, Alphen, 1952, 103 pp.

Rapport Commissie - Thurlings, *Leontiek*, [Wage Policy], Centrum Voor Staatkundige Vorming, The Hague, 1952, 16 pp.

Preparation for the first IC (in Agriculture)

C. J. van der Ploeg, "Het Landbouwschap," [The Agricultural Council], *Lering en Leiding*, (1952) 138-42 and 171-76.

A. van Wijnen, "Het Landbouwschap in Wording," [The Agricultural Council in Being], *Economisch-Statistische Berichten*, (3 September, 1952).

National Level:

No significant writings on the SER (General Industry Council)

Approximations to VO:

From a socialist view

De Weg naar Vrijheid, [The Road to Freedom], De Arbeiderspers, Amsterdam, 1951, 416 pp.

Welvaartsplan van het N.V.V., [Planning for Prosperity by the Socialist Labor Movement], N.V.V., Amsterdam, 1952, 508 pp.

From a Catholic view

F. J. van der Ven, *Schaduwen van het Modernismus*, [Shadows of Modernism], Paul Brand, Bussum, 1951, 162 pp.

Opposes personal responsibility to the trend toward Collectivism—somewhat conservative view.

Congress of Catholic Labor Unions, "De Weg Naar Geluk," [The Road to Happiness], *Lering en Leiding*, (November, 1952) 235-320.

SPAIN

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Enterprise Level:

Manuel Alonso Garcia, "Algo sobre Concepción social de la Empresa," *Boletín de Divulgación Social*, (August-September, 1952) 509-18.

Fernando de Avila, "Bibliografía Especializado Acerca de la Reforma de Estructura en la Empresa," *Fomento Social*, 7 (July-September, 1952) 360-84.

Martín Brugarola, S.J., *La Ordenación Social de las Empresas*, Fomento Social, Bilbao, 1952, 256 pp.

Bernardino Herrero Nieto, "Las Nacionalizaciones Británicas como Idea, Historia y Realidad," *Revista Internacional de Sociología*, 10 (January-March, 1952) 69-92.

Antonio Lora Varo, "Mutualidades de Empresa," *Previsión Laboral*, (1952) 47-58.

Angel Losada, "La Cogestión en la Alemania Occidental," *Cuadernos de Política Social*, 4 (1952) 97-106.

Ramón de Lucas Ortueta, *Organización Científica de las Empresas: Su Valoración Social*, Accasor, Madrid, 1952, 260 pp.

J. Muñoz Campos y Enrique Cerezo Carascoso, "Integración del Trabajador en la Empresa," *Cuadernos de Política Social*, 4 (January-March, 1952) 21-53.

Robert Plaisant, "La Evolución de la Idea de Empresa," *Revista de Derecho Mercantil*, 7 (March-April, 1952) 157-72.

Higinio Paris Eguilaz, *Los Seguros Sociales y la Economía Española*, Madrid, 1952, 149 pp.

Felipe Sola Cañizares, "Las Formas Jurídicas de la Empresa," *Revista de Derecho Mercantil*, 7 (May-June, 1952) 293-364.

Modesto Suarez, "La Cogestión en Alemania al Concluir el Año 51," *Cuadernos de Política Social*, 4 (January, March, 1952) 53-57.

Juan Ventosa Aguilar, *El Magisterio Social de Pío XII*, Barcelona, 1952. "Los Valores Humanos en la Empresa," pp. 129-92.

Industry Level [el plano de la profesión]: *Corporate organizations and Industrial Relations*:

Antonio Aguinaga Telleria, "Derecho Disciplinario del Trabajo," *Revista de Trabajo*, (July-August, 1952) 713-20.

Joaquín Azpiazu, S.J., *El Estado Corporativo*, Fomento Social, Madrid, 1952, 232 pp. [Translated as *The Corporative State*, by William Bresnahan, O.S.B., Herder, St. Louis, 1951, 263 pp.]

Eugenio Blanco Rodriguez, "Los Requisitos de Afiliación y Cotización en la Seguridad Social: Efectos Respecto a las Prestaciones y Responsabilidades de las Empresas," *Cuadernos de Política Social*, 4 (April-June, 1952) 49-77.

Juan Blanco Rodriguez, "Crédito Laboral," *Cuadernos de Política Social*, 4 (January-March, 1952) 21-53.

—, "Reflexiones en Torno al Salario Mínimo," *Boletín de Divulgación Social*, (May, 1952) 313-17.

Martín Brugarola, "La Cooperación Individual y la Doctrina de la Iglesia," *Boletín de Estudios Económicos*, (September, 1952) 197-219.

—, "La Evolución del Sindicalismo y la Reglamentación del Trabajo," *Razón y Fé*, 146 (July-August, 1952) 77-86.

Baldomero Cerda y Richard, "La Cooperación Industrial," *Fomento Social*, 7 (April-June, 1952) 157-71.

Eduardo Cordoba Gueron, *Las Convenciones Colectivas de Trabajo*, Madrid, 1952, xxii, 248 pp.

Luis A. Despontin, "Principios Jurídicos y Bases para una Legislación sobre Contratos Colectivos y Condiciones de Trabajo," *Revista de Trabajo*, (January, 1952) 21-32.

Mario Deveali, "La Relación de Trabajo en el Derecho Internacional Privado," *Revista de Trabajo*, (October, 1952) 1010-28.

Alejandro Gallart Folch, "Sindicato y Libertad Sindical," *Revista de Trabajo*, (June, 1952) 629-37.

Joaquín Garcia Ruiz, "Vocación, Rendimiento y Oficio," *Boletín de Divulgación Social*, (January, 1952) 7-15.

Jorge Gombert, "La Medida del Trabajo Humano," *Boletín de la Asociación Ibero-Americana para la Eficacia y la Satisfacción en el Trabajo*, (November, 1952) 1-8.

Antonio de la Granda, *La Productividad en Relación a Precios y Salarios*, Ministerio de Trabajo, Madrid, 1952, 43 pp.

Higinio Guillamon, "Seguridad e Higiene del Trabajo," *Boletín de la Asociación Ibero-Americana para la Eficacia y la Satisfacción en el Trabajo*, (December, 1952) 1-15.

Bernardino Herrero Nieto, "El Montepío Laboral Británico y Sus Problemas," *Previsión Laboral*, (1952) 7-30.

—, "Naturaleza y Límites del Derecho de Asociación de los Trabajadores," *Cuadernos de Política Social*, 4 (April-June, 1952) 27-48.

José Mallart Cuto, "Las Señales Externas del Rendimiento," *Boletín de Divulgación Social*, (March, 1952) 156-59.

Héctor Maravall Casenoves, *El Salario Mínimo*, Instituto Nacional de Previsión, Madrid, 1952, 332 pp.

Isidoro Montero y Montero, "Los Montepíos Laborales ¿Son Corporaciones de Derecho Público?" *Boletín de Divulgación Social*, (June, 1952) 445-49.

Francisco Oliver Brachfeld, "La 'Neurosis de Accidente' y el Trabajo," *Revista de Trabajo*, (April, 1952) 401-05.

José Serrano Fernandez Valdes, "Importancia de la Misión Actual y Futura de los Montepíos y Mutualidades de Previsión Social," *Revista de Trabajo*, (April, 1952) 130-35.

José Todolí Duque, "Principios Generales de Moral Profesional," *Acción Católica Nacional de Propagandistas*, (December 15, 1952) 1-8.

Florentino del Valle, "¿Hemos Perdido la Clase Obrera en España?" *Razón y Fé*, 145 (May and June, 1952) 484-504, 597-611.

National Level:

Emilio Gomez Ayau, "La Revolución Verde," *Revista de Estudios Agro-Sociales*, (October-December, 1952) 9-32.

Marcel Laloire, "Repercusiones del Plan Schuman sobre la Política Social en Bélgica," *Revista Internacional de Sociología*, (July-September, 1952) 31-45.

Higinio Paris Eguilaz, "La Política de Salarios y el Nivel de Vida," *El Economista*, (March 15, 1952).

Antonio Tautches, "El Pleno Empleo y su Política," *Fomento Social*, 7 (July-September, 1952) 263-77.

Carmelo Viñas y Mey, "El Problema del Microfundio y la Concentración Parcelaria," *Boletín de Divulgación Social*, (March and April, 1952) 153-55, 229-31.

Francisco Vito, "La Función Económica de los Sindicatos Obreros," *Revista de Trabajo*, (March, 1952) 265-83.

Associated Topics:

Martín Brugarola, S.J., "El Ahorro Social en España," *Razón y Fé*, 145 (April, 1952) 260-78.

Eugenio Perez Botija, "¿Socialización de la Seguridad Social?" *Cuadernos de Política Social*, 4 (April-June, 1952) 7-27.

Antonio Perpiña Rodriguez, *Filosofía de la Seguridad Social: Ontología de la Provisión Actual*, Instituto Nacional de Previsión, Madrid, 1952, 279 pp.

Crescencio Rubio Saez, "Filosofía de la Seguridad Social en la Doctrina de la Iglesia," *Fomento Social*, 7 (October-December, 1952) 431-41.

G. Sanchez Aliseda, "La Caridad como

Apostolado," *Ecclesia*, (October 5, 1952) 11-13.

XI Semana Social de Barcelona, *Problema de la Clase Media*, Secretariado de la Junta Nacional de Semanas Sociales, 1952, 406 pp.

SWITZERLAND

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Preface: Between 1932-38 a great deal was written on VO, but it brought little results because of the rejection of social thought sponsored by Catholics and the existence of class conflict. During and after the war the question was again discussed a great deal, especially in the French part of Switzerland. More attention, however, was paid to ideas of cooperation, joint councils and other joint institutions than to establishment of VG.

Today collective bargaining is discussed everywhere. Many believe that this road will lead to VO. Hence it is important to pass beyond the impermanent contractual relationships of today by building common institutions and by establishing two, simultaneously operative contracts: these contracts will complement one another insofar as the first will provide the framework of permanent cooperation, while the second will govern individual details of wage agreement and other conditions of work. Although the literature on this topic is considerable, it is concerned more with isolated questions of collective bargaining than with the basic philosophy.

Moreover, in Switzerland there is discussion about establishing an Economic Chamber—a sort of economic parliament—whose delegates will represent not political but social and economic groups. Here again is a starting point for VO, but rather for the topmost level than for the main body of VG. This however is all to the good because of a growing consciousness that the autonomy of VG can be only relative, and that there will be need of some overall binding force and control to prevent IC from becoming powerful monopolies.

Eugène Bongras, "La Réforme Structurale de l'Économie et le Rôle des Communautés Professionnelles," *Politica*, 1 (Fasc. 3, 4, 1949).

Vital Gawronski, *Staatsgewalt und Volkswohlfahrt*, Francke, A.G., Bern, 1951.

Author is secretary of the socialist party.

Émile Giroud, "Le Point de Vue des Salariés," *Études Suisses*, [Neuchâtel], 2 (1951).

Louis Maire, "La Communauté dans le Travail," *Études suisses*, 2 (1951).

Fritz Marbach, *Zur Frage der Wirtschaftlichen Staatsintervention*, Francke, A.G., Bern, 1950.

Author is professor of political economy at the University of Bern. He is economic adviser of the socialist party, but fights against state-intervention and works for economic self-regulation.

Franz Meier, *Die Wirtschaftssysteme in der Theorie und in den Wirtschaftsprogrammen der Politischen Parteien der Schweiz*, Francke, A.G., Bern, 1951.

See especially sections 38 and 53-55.

Eduard Naegeli, "Die Mitwirkung der Verbände bei der Rechtssetzung unter Besonderer Berücksichtigung der Qualifizierten Rechtsverordnung," *Staat und Wirtschaft*, [Einsiedeln], (1950) 205-27.

Hans Schindler, "Le Point de Vue d'un Industriel," *Études Suisses*, 2 (1951).

Martin Simonett, *Die Berufsständische Ordnung und die Politik*, Respublica-Verlag, [Siegburg], Germany, 1951.

Dissertation done at the University of Freiburg, Switzerland.

Dr. Leo Schürmann, *Die Schweizerische Wirtschaftskammer als Berufsgemeinschaftliches Organ*, (broschüre) 1951.

UNITED STATES

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Preface: In the U. S. Industry Council Plan (ICP) is the term generally in use for VO.

Most writing here is theoretical: popularizing and propagandizing. Only an occasional piece works at the problem of fitting general theory to American social and especially economic institutions. The propagandizing takes an allied form of looking for "beginnings" or approximations and of encouraging these. An example is the four-page monthly report of the Industry Council Association, *The Cooperator* [12 East 41st St., New York].

Considerable question is raised whether ICP, as presented in some rather elaborate formulations of both functions and structures, is applicable to the U. S. Little of this appears in published form. Of those who raise such questions, some ask whether institutional developments, such as those in collective bargaining, other forms of labor-management cooperation looser than those usually presented as ICP and other reforms at the enterprise level may not be the beginnings of a true corporative order.

There are organizations in the U. S. quite similar to the corporative groups listed in the French bibliography. But none is (or desires to become) of the public-legal status which in France is thought necessary for a true vocational group. Americans do not formalize their thinking about such groups beyond calling them voluntary associations.

General Discussion:

Peter de Bruin, S.J., "Toward Economic Order," *SOCIAL ORDER*, 1 (February, 1951) 154-65.

Report from Holland on the Dutch law establishing IC: background, law, functions and structures, controversies, future.

Mary Lois Eberdt, C.H.M., and Gerald J. Schnepf, S.M., *Industrialism and the Popes*, Kenedy, New York, 1953, 275 pp.

Papal texts on ICP and allied socio-economic questions; bibliography.

Gustav Gundlach, S.J., "The Social Question as Seen from Rome," Address before the Social Congress of the Catholic people of Germany, Essen, 1951, (translated by Prof. Otto Donner). [Available mimeographed from Rev. John F. Cronin, S.S., National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington 5, D. C.]

Philip S. Land, S.J., and George P. Klumbertanz, S.J., "Practical Reason, Social Fact, and Vocational Order," *The Modern Schoolman*, [St. Louis], 28 (May, 1951) 239-66. Reprint available from *SOCIAL ORDER*.

W. A. Miller, "A Catholic Plan for a New Social Order," *Social Action*, [New York], 18 (February, 1951) 3-43.

Well-informed, judicious appraisal of ICP, as widely presented.

Franz H. Mueller, "Heinrich Pesch and Solidarism," *Thought*, 26 (Winter, 1951-52) 485-500. Reprinted in *Catholic Mind*, 50 (October, 1952) 589-603.

Richard E. Mulcahy, S.J., *The Economics of Heinrich Pesch*, Holt, New York, 1952, ix, 228 pp.

Oswald von Nell-Breuning, S.J., "The Social Structural Order and European Economic Unity," (translated by John V. Spielmanns), *Review of Social Economy*, [Milwaukee, Wis.], 10 (September, 1952) 108-21.

Enterprise Level:

Leo C. Brown, S.J., "Labor-Management Cooperation," *SOCIAL ORDER*, 1 (May, 1951) 211-26.

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John F. Cronin, S.S., "Social Exchange Today," SOCIAL ORDER, 1 (December, 1951) 435-40.

International Labor Conference, 35th Session, Geneva, 1952. Report VI (a)2, *Cooperation between Employers and Workers at the Level of the Undertaking*, International Labour Office, Geneva, 1952, 82 pp.

Proposed recommendations for cooperation, pp. 80-82. Useful to compare U. S. views therein expressed with others.

—, Report VI, *Cooperation between Public Authorities and Employers and Workers Organisations*, International Labour Office, Geneva, 1951, 168 pp.

Preliminary to Report VI (a)2, above.

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Friedrich Baerwald, "The Labor Encyclicals Today," *Thought*, 25 (Summer, 1951) 465-86. Reprinted in *Catholic Mind*, 49 (October, 1951) 298-314.

Kenneth E. Boulding, *The Organizational Revolution*, with Comment by Reinhold Niebuhr, Harper, New York, 1953, ix, 280 pp.

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Neil Chamberlain, "The Organized Business in America," pp. 194-209 in Francis S. Doody, ed., *Readings in Labor Economics*, Addison-Wesley Press, Cambridge, Mass., 1950, 481 pp.

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Labor Administration," pp. 261-85; Appendix II, "Letter of Paul Raushenbush on His Experience with the Wisconsin Industrial Commission," pp. 336-40.

John F. Cronin, S.S., *Catholic Social Principles*, Bruce, Milwaukee, 1950, xxii, 803 pp. Ch. VIII, "The Ideal Social Order," pp. 200-57.

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Jacques Maritain, *Man and the State*, University of Chicago Press, Chicago, 1951, x, 219 pp.

A pluralism which is not a usual treatment of VO, pp. 19-23.

Richard E. Mulcahy, S.J., "The Peschian Value Paradox: a key to the Function of Vocational Groups," *Review of Social Economy*, 10 (March, 1952) 32-42. With comments by Franz H. Mueller and Mary Thomasine, O.P.

Oswald von Nell-Breuning, S.J., "The Vocational Order and Monopoly," (translated by Prof. Otto Donner), *Review of Social Economy*, 9 (September, 1951) 89-111.

Melvin W. Reder, *The General Level of Wages*, Institute of Industrial Relations, University of California, Berkeley, 1951, 17 pp.

Function of level of wages in overall operation of economy makes mandatory joint national discussion of principles of wage-making.

Albert Rees, "Union Wage Policies," pp. 130-48 in George W. Brooks, et al., eds., *Interpreting the Labor Movement*. (Full reference under George G. Higgins, above.)

Helpful for understanding developing institution of wage-making in U. S.

Walter P. Reuther, "Practical Aims and Purposes of American Labor," pp. 64-74 in *The Annals of the American Academy of Political and Social Science*, 274 (March, 1951).

No suggestion of IC in list of union objectives. Stresses guaranteed annual wage.

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L. Williams, *The C.I.O. Industry Council Plan as an Approximation to Pius XI's Industries and Professions*. Unpublished

doctoral dissertation, Catholic University of America, Washington, D. C., 1951. (Available only on microfilm.)

National Level:

Ernest Barker, "British Ideas of a Social Parliament," *American Political Science Review*, 44 (March, 1950) 14-23.

Sees such a parliament as providing a forum of joint labor-management opinion, but not functioning so as to cause "devolution of the state's job of making law." See also his *Principles of Social and Political Theory*, Oxford University Press, Oxford, 1951, vi, 284 pp., esp. 42-88.

National Planning Association, *Joint Planning by Americans in Agriculture, Business, Labor and the Professions*, Report of 1951 Annual Meeting, National Planning Association, Washington, D. C., 1951, 37 pp.

Past, Present and Future

Among the writers who have helped make SOCIAL ORDER what it is today, and among those who will contribute to its pages in the near future are experts from many lands and many fields.

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TRENDS

Nationalization and Bishops

The recent nationalization of the tin mines in Bolivia, owned chiefly by absentee non-Bolivian stockholders, while it drew protest from many sources, received an endorsement from no less than the Archbishop of LaPaz.

Commented Archbishop Isidore Antezana of the national capital: "We cannot but congratulate one another on the nationalization of the mines. This is a victory which will form the basis for the growth of our country. It is an achievement of great statesmanship."

The prelate stated that Bolivian miners had not received "just and humane compensation," that there was no reason why local mines should profit other lands more than Bolivia, and that there should now come a "just, new and honorable management" with a "rightful distribution of the profits" "to all the people, and not just to a part of them."

Catholic news reports said further that some months before the government took over the mines, the Bishops there had issued a joint letter supporting nationalization. They wrote: "The Bolivian bishops will decidedly support any social reform, however advanced it may be, provided it is in accord with Divine Law and the teachings of the Church."

Twenty-two years ago Pius XI's *Quadragesimo Anno* gave a basis for the Bolivian bishops' statements (nn.114-15), concerning "a certain kind of sovereignty over society which ownership has, contrary to all right, seized and usurped." "... Certain kinds of property, it is rightly contended, ought to be reserved to the state since they carry with them a dominating power so great that it cannot without danger to the general welfare be entrusted to private individuals."

Unions Ask Buying Power

Productivity in the U.S. increased 13.2 per cent from 1949 to 1952, though real wages rose only seven per cent, according to a report prepared by research director Boris Shishkin for the American Federation of Labor.

This lag in purchasing power of workers must be corrected if industry is to continue to expand, A.F.L. leaders now contend. George Meany, for instance, predicts on the basis of the Shishkin report that if

workers' wages remain at the present level, workers will not have enough to buy goods, markets will collapse, factories close and unemployment and depression will follow.

Mr. Meany, after the recent meet of the A.F.L. executive council, called for A.F.L. efforts to hike wages now, since wage controls have been lifted for the first time in two years.

Shishkin's key points are these: 1. wages are not keeping pace with productivity; 2. increases in workers' buying power are essential to sustain the total economy; 3. national production must expand to keep our growing workforce employed; 4. a gap is developing between production and demand; 5. living standards are rising too slowly; 6. a large potential market exists among lower income groups; and 7. workers' wage income is the foundation of post-defense prosperity and stability.

New Indian Developments

Despite the pessimistic criticism of the liberal-humanist magazine *Thought*, the 58th session of the Indian National Congress indicated sweeping agreement and unanimity on present policies of the Congress.

More drastic and effective land-reform has got more support lately. Vinobhaiji Bhave has reached 500,000 acres in his campaign for voluntary reform, but impatience is said to be mounting among the "have-nots."

Worthy of special note is the practically universal reaction to the announcement from the U.S. that Chester Bowles would no longer be ambassador. Mr. Bowles has done much to promote better understanding between his country and India. The later report that he may remain on brought much comment that the U.S. should "keep him in India."

Great handicap comes to the work of promoting amity between the two nations through the policy of changing representatives and various consular officers from their posts about every two years. Few if any can thus learn the deep throbs of custom and culture that beats in the heart of India. U.S.I.S. policies and programs often suffer through this practice, with a certain degree of misunderstanding as a consequence.

T. Q. ENRIGHT

Jamshedpur, India

LETTERS

Lay Apostolate—from Experience

Father Bernard's observations and evaluations of the American lay apostolate (March, 1953, *SOCIAL ORDER*, p. 128) serve to confirm certain opinions of mine built up from three years' experience in university-level student Catholic Action groups. I could not possibly improve on his characterization of many young apostles as "aloof and exclusive" in their "immaturity and impulsiveness."

His point is well-taken that intensive training and continual growth in personal sanctity are absolutely essential for effective Christian social action

I could not conclude these personal observations on the student apostolate without re-emphasizing, as he did, that the movement is still young in the U.S. The majority of American youths have not achieved a sense of personal responsibility to society, to Christ and His Church, because they have never experienced the sting of social revolution and religious persecution so familiar to the youth of Europe. But give them time Much depends on the skillful leadership of the clergy for giving the proper direction to student activities without stifling them.

MARY JO HUTH

St. Louis

"The American Apostolate" hit a lot of nails on the head

D. KNIGHT

Spokane, Washington

From Former S.E.C. Counsel

. . . I enjoyed reading the two articles on the S.E.C. and the New York Stock Exchange, respectively, in the February issue

LOUIS LOSS

Harvard Law School
Cambridge, Mass.

. . . "Justice in Stock Exchanges" was a highlight

BELA KOVRIG

Milwaukee

The articles which had to do with the Stock Exchange and investment were excellent, and we appreciate such an able presentation of our industry.

G. KEITH FUNSTON

New York, N. Y.

Corrective

We at the Newman Foundation find *SOCIAL ORDER* uniquely valuable for keeping up with the whole social field. It is especially helpful for our Catholic students in that field as a corrective of the one-sided presentations in the classroom.

CHAPLAIN, NEWMAN FOUNDATION
(Name and address withheld)

Indispensable

. . . You know it already, but there's no harm in repeating that the excellent articles in *SOCIAL ORDER* are practically indispensable in my work.

GERALD J. SCHNEPP, S.M.
St. Louis University

Japan's Economic Problem

I read Fr. Blewett's article on the Japanese economy (January, 1953, pp. 12-18) with a good deal of admiration. It is full of sympathy and understanding for the present position of the Japanese economy.

It may be noted, however, that the economic position of Japan is more urgent and difficult even than his article indicates. It seems to me that there is not much that can be done about its problem of over-population unless some of the countries with more geographical space, particularly Australia and the nations of South America, change their attitude towards immigration from Japan. Unless the population situation of Japan can be alleviated, it is hard to see how Japan can improve its economic position very much further.

At the same time, it is certainly true, as Fr. Blewett clearly points out, that Japan must increase its foreign trade in order to live even at the minimum subsistence level. And as he also points out, since the purchasers of Japanese products today are South Asian countries, it is essential for Japan to maintain friendly relations with these countries. From this point of view, if from nothing else, the problem of war reparations must be solved satisfactorily.

The San Francisco treaty frankly recognized Japan's inability to meet all the demands for reparations from all the Allied Powers and simply stated that Japan

SOCIAL ORDER

should immediately enter into negotiations with the countries concerned in order to reach an agreement. It *did not specify* any amount of reparations whatsoever.

In my opinion, it will be an additional burden for Japan to have to pay any reparations, at least in the immediate future. On the other hand, it may benefit Japan in the long run if Japan can establish friendly relations with Asian and Pacific countries as the result of reparations payments and if it can thereby expect to have greater trade with them and some friendly consideration for its population problem.

ALBERT KEINOSUKE ANDO

St. Louis

Calls Authors "Pro-Management"

I'd like to join two ideas found in the McKeon and Bernard pieces (March, 1953, "New Capitalism vs. Old" and "The American Apostolate") and make a point by referring to some recent articles.

"Ours is the obligation to educate workers as far as possible in the basic principles of a sound social philosophy," concluded Fr. William Smith in "The Duty to Join a Union" (SOCIAL ORDER, 2 [November, 1952] 391).

Why *workers*? Why not at least *workers and employers*? Or why not simply, *employers*? Many leaders engaged in social action seem to despair of cracking the wall of ignorance and prejudice among management and capital, a wall strongly built for many years by groups like the National Association of Manufacturers, the U.S. Chamber of Commerce, Union League, *Chicago Tribune*, *Wall Street Journal*, the business papers generally (which only lately hired "labor editors") and such.

Your article by William Durbin cited Pius XI's "certain precautions," a slight paraphrase of which sums up what I have in mind: "The first and foremost is that side by side with these *management* [my insertion] associations there must always be groups which aim at giving their members a thorough religious and moral training. That these in turn may impart to the *management* [again my change] associations to which they belong the upright spirit which should direct their entire conduct." If Durbin suggests such precautions for labor despite many good traits in many unions, I can suggest a parallel precaution for management to him, Fr. Smith, Henry Junckerstorff ("Co-management: a Trojan-horse") and finally to Fr. McKeon (whose ideas and outlook in my opinion resemble those of Fr. Edward Keller of Notre Dame).

APRIL, 1953

Come now, isn't it a bit one-sided and unrealistic to focus on the *unions* in our effort? Your writers seem almost to exculpate management and overlook the bloody fact that the gains which Fr. McKeon (and Fr. Keller) magnify were hardly served voluntarily to labor by an upright, just and public-spirited management and capital.

I'd like to see some answer from your authors—and so should a lot of your readers. I believe it's their duty to make the point clear. Would they go as far as Fr. Bernard in suggesting that a management form of A.C.T.U. "infiltrate" N.A.M. and others?

THOMAS J. COYLE

Chicago

Co-Management

SOCIAL ORDER has performed a long-needed and valued service in giving its readers Dr. Henry Junckerstorff's "Co-management: A Trojan Horse" (January, 1953, pp. 19-23). This well-informed and penetrating discussion brings to its support the full weight of Catholic social teaching on the whole co-determination issue in Germany and on economic co-management wherever it may come to the fore.

The current symposium on German co-determination should serve to set forth the nature of the basic issue and to point up the Holy See's clearcut declarations *against* economic co-management. If so, the symposium—insofar as the Church's firm position is concerned—will prove a timely and significant contribution.

Unfortunately—though, I'm sure, inadvertently—the brief editorial item on page 1 tended to obscure Dr. Junckerstorff's basic thesis. The issues before us are too important to warrant any misunderstanding of the vital gap between partial or *limited* co-management which does not encroach upon the rights of ownership and *economic*, or Trojan Horse, co-management, which plainly usurps the essential functions of management and therefore of private ownership.

Limited co-management is confined generally to those areas which involve employment conditions and social questions within the plant, those as a rule which are the subject of collective bargaining and would extend to freely negotiated management-sharing, such as "production" committees.

On the other hand, co-management which, either through overwhelming labor pressure or state power, gives labor a voice in or a veto over *economic* decision

(the core of management's basic function) can be clearly established as a revolutionary Soviet-inspired idea. As Professor Junckerstorff observes, it puts us "on the way to collectivism" and the dissolution of private ownership.

To assure a clear distinction, therefore, it seems no longer to be a safe course to use the term "co-management" in a general sense, as was done in the editorial item about the Junckerstorff article. For example, the item said: "None of [his] misgivings about the feasibility of co-management in the concrete situation of present-day European industrial society conflicts with the growing acceptance of the principle of co-management."

Catholic social teaching and the Holy See in its recent declarations does make a distinction. As the late Msgr. John A. Ryan held: "... as a rule, sharing in management does not and should not include either the commercial or financial operations of a business." Nowhere does Leo XIII suggest a full labor-management partnership. In 1895, after *Rerum Novarum*, the distinguished Jesuit moral theologian, Father Lemkuhl, wrote this: "The conception of the relations between employer and employee as necessarily a relation of equality and partnership is utterly devoid of a solid foundation."

In *Quadragesimo Anno*, notice the careful limiting phrases: "We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership . . . In this way, wage-earners are made sharers in some sort in the ownership, or the management, or the profits." (Italics inserted.)

Perhaps it should be pointed out that a misleading understatement occurs in the January editorial item, which says this: "The Holy See has several times in recent months made it clear that it has serious misgivings about any measures towards co-management which jeopardize the human person by undermining the right to private property." A more exact comment on the Holy Father's radio address to Austrian Catholics, Sept. 14, 1952, would justify this rephrasing: "The Holy See . . . has seriously refused to sanction any measures towards economic co-management because they jeopardize the human person by undermining the right to private property."

Pope Pius XII in his September 14 message to Austria made that rather clear. He put his finger on the questions now "coming to the fore" in the social dispute as: 1. "The overcoming of the class struggle through an organized coordination of employer and employee, for class struggle

can never be a goal of Catholic social teaching;" and 2. "... the protection of the individual and of the family against the vortex which threatens to draw them into an all-embracing socialization, at the end of which looms the very real nightmare of 'Leviathan.' The Church will conduct the fight to the utmost, because the highest things are at stake: human dignity, and the salvation of the soul."

Immediately, Pius XII went on:

"It is for this reason that Catholic social teaching, beside other things, so emphatically champions the right of the individual to own property. Herein also lies the deeper motives why the pontiffs of the social encyclicals and also *We Ourselves* have declined to deduce, directly or indirectly, from the labor contract the right of the employee to participate in the ownership of the operating capital, and its corollary, the right of the worker to participate in decisions concerning operations of the plant (*Mitbestimmung*).

"This had to be denied because behind this question there stands that greater problem—the right of the individual and of the family to own property, which stems immediately from the human person. It is a right of personal dignity; a right, to be sure, accompanied by social obligations; a right, however, and not merely a social function.

"We feel compelled to exhort you and all other Catholics anew, to the clearly defined line of Catholic social teaching from the very beginning of the new dispute, without deviating to the right or the left. A deviation from that line, even if only by a few degrees may at first seem inconsequential. In the long run, however, it would lead dangerously astray from the right path and bring fateful consequences. Calm thinking, self control, steadiness in the face of temptations from either extreme must, then, be a watchword of the hour." (Italics inserted.)

It must be remembered that when the Holy Father spoke in these unequivocal and forceful terms, he did so at a time when economic co-determination was an issue at white heat in Austria, the Ruhr and other places. From these firm expressions, it seems clear where we as Catholics and defenders of the human person and the right of property ownership will take our stand when the economic barricades—socialist-built or otherwise—are up as they now are in Germany and soon may be across Europe. The class-struggle barricades are being thrown up by economic co-management.

NATHANIEL WOODHULL HICKS
Weehawken, N. J.

Worth Reading

D'Arcy Van Bokkelen, "They Hate the United Nations," *United Nations World*, 7 (March, 1953) 10-13.

A catalogue of bitter, outspoken critics of U.N. such as Gerald L. K. Smith, Conde McGinley, Merwin K. Hart, John T. Flynn, Colonel R. R. McCormick—some of them anti-Semites, others vociferous conservatives. A list of *approvers* of U.N. which would necessarily include Pius XII would be interesting.

Cyril O'Donnell, "The Source of Managerial Authority," *Political Science Quarterly*, 4 (December, 1952) 573-88.

To help keep theorists from "barren argument," this author from the University of California seeks to develop a "generally accepted explanation of the source of authority—it rests ultimately in the nature of man."

Robert C. Stone, "Conflicting Approaches to the Study of Worker-Management Relations," *Social Forces*, 2 (December, 1952) 117-24.

Two basic but conflicting approaches are 1. the Human Relations in Industry way and 2. the Conflict of Interest theory. The Tulane author lines up many writers by these two measuring-rods.

Annals of the American Academy of Political and Social Science, 285 January, 1953) 1-246.

The whole issue is titled "Puerto Rico: a Study in Democratic Development," yet the reader must soon see that the island and its people have become a great "training ground for technical assistance programs," a "small, economical laboratory"—even "a superlative social science laboratory" (Dr. Millard Hansen, p. 115). Kingsley Davis' article raises more misgivings about "democratic" development, by its conclusion that Puerto Rico *must* lower its birth rate and "hasten the decline deliberately" (p. 122). "The Prospects of Birth Control in Puerto Rico" elaborates on one phase of the "superlative social science laboratory" and indicates an unscientific, undemocratic passion to impose

birth control; its authors are at present directors of the Family Life Project at the University of Puerto Rico, ironically enough.

J. Sommet, "Pie XII et les Problèmes sociaux en 1952," *Revue de l'Action Populaire*, 64 (Janvier, 1953) 4-22.

The author selects as the year's four most significant papal documents on social questions the "Wealth and Misery" letter to the Dijon Semaine Sociale, the message to the Katholikentag at Berlin, the radio message to the Vienna Katholikentag and finally the directives addressed through Secretary Montini to the Social Week at Turin. Outstanding in all these is the emphasis on the true concept of property, involving greater responsibility on the part of all individuals and the state. The four selected documents are appended to the article.

"The International Federation of Christian Workers in Exile," *Christlabor*, 1 (January, 1953), Documentary Supplement.

A remarkable group's remarkable activities are here described. Made up of exiled members of trade unions, FITCRE influences some 250,000 Christian workers who have had to adjust themselves to new work conditions, trains unionists who will return eventually to their homelands and furnishes many special services. Represented are fourteen workers' organizations from as many countries, including Russia. Headquarters are at 26, rue de Montholon, Paris 9. (Incidentally, socialists have set up a similar federation.) *Christlabor*, news bulletin of the International Federation of Christian Trade Unions, is issued from Oudenoord 12, Utrecht, Holland.

"Social Stratification," *American Journal of Sociology*, -58 (January, 1953).

Whole issue devoted to social stratification, with some definitions and descriptions of the phenomenon in Latin America, Marxist China, France, U.S. Among the articles is "The Employee Society" by Peter F. Drucker on whose thesis James B. McKee has a long comment. Includes a bibliography and critique on current literature.

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